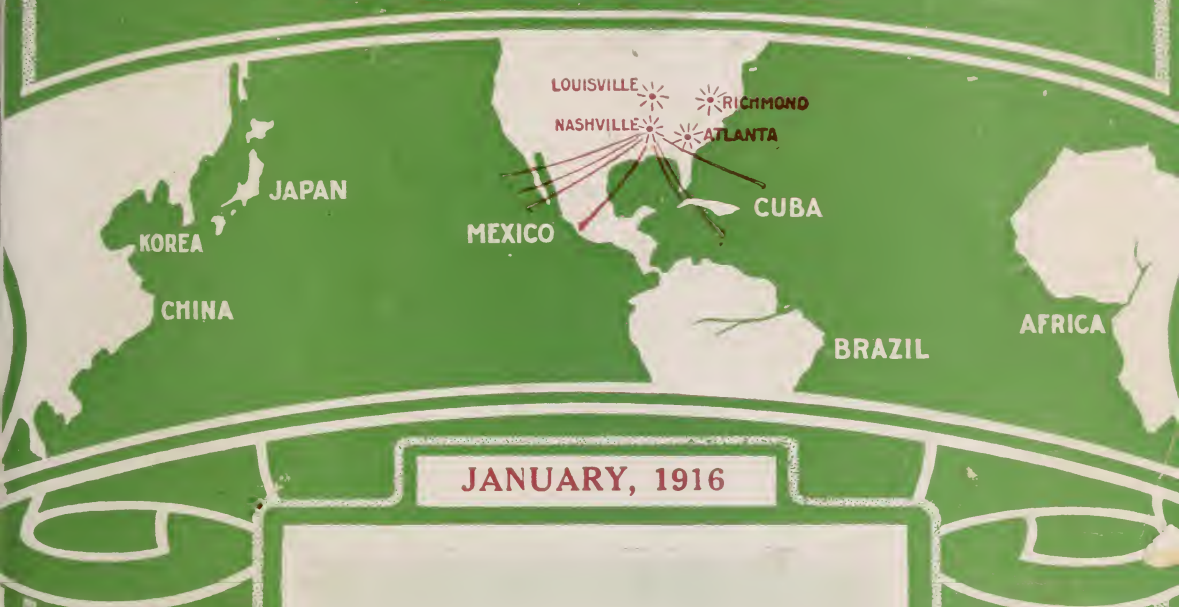


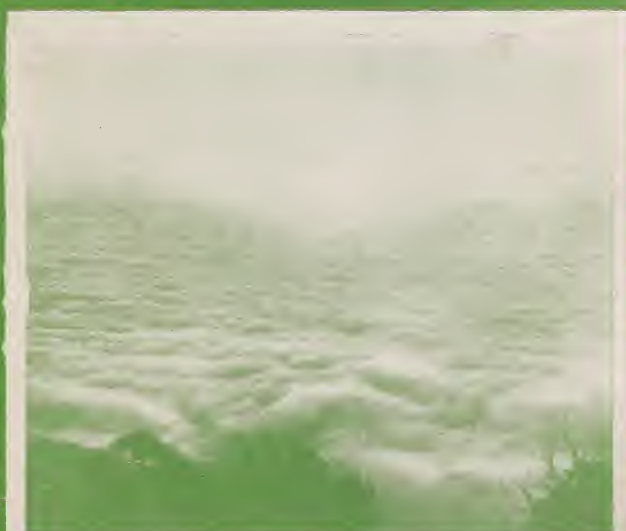
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# THE MISSIONARY SURVEY



JANUARY, 1916



Sunrise above the Clouds from top of Moo Dang San, Korea.



HOME  
MISSIONS

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF



FOREIGN  
MISSIONS

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD

PUBLISHED BY  
PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA



# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

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## THE WEEK OF PRAYER.

THE natural sequence of a week of prayer properly observed throughout the Church should be a church-wide revival of religion. Therefore, we hope for a more general observance of the week of prayer for 1916 than heretofore. For we have become thoroughly convinced that this is the only hope of any further progress in our mission work at home and abroad. After having assumed a definite missionary responsibility, implying about a fourfold increase of our force and income, and after accomplishing just about one-half of that increase, we have apparently reached the point beyond which we can no further go. For the past three years every legitimate means of enlarging our work that could well be imagined has been resorted to and pushed to the utmost limit by those in charge of the work, with only the result of "holding the fort." No substantial progress has been made. What are we to do? Are we to give up and say "Well, we undertook too much. Let us acknowledge our blunder, and go back in our undertaking to what we can reasonably hope to accomplish." Dare we say that in the face of what we see around us of the growing wealth of our constituency, and the style in which multitudes of our people are living, and especially of the long list of our churches which are doing practically nothing at all for our mission causes?

What we called "The Forward Movement" which carried us along in our

foreign work so marvelously and so happily for several years, *and to the injury of no other cause*, was the result and the manifestation of a revival of true religion which prevailed in the church during those years.

The stoppage of our progress is the result and the manifestation of the ebbing of that revival spirit.

The beginning of a new era of progress waits for the coming of another true revival. When that revival comes our churches will stop trying to use the Assembly's new financial plan as a *labor-saving device*. Pastors will stop saying to their people, "Come now, let us make a subscription, once for all, to all our church causes, and we will bother you no more for a whole year with this disagreeable business of church finances. We will not bother you ourselves and will suffer no one else to bother you with appeals for your gifts." The only cure for this nonsense and wickedness, where it exists, is a genuine revival of the religion of Him Who came into the world not to be ministered unto but to minister, and to give His life a ransom for many. Not until that revival comes will all the new plans and methods that have been or can be devised lift our Home and Foreign Mission causes out of their present financial embarrassment and provide them the means of once more going forward with their work. Therefore, we look forward to the Week of Prayer in January, with the earnest hope that it will be observed in such a way as to



bring down the blessing of Almighty Spirit in abundant measure on our God, and the outpouring of the Holy church.

## THE MISSIONARY CALL AND QUALIFICATIONS.\*

THE Missionary Call is simply the call of need and of our ability to meet the need. It is true there should be a conviction of duty wrought in the heart by the Spirit of God as one indication of the call. This conviction, however, should always rest upon an intelligent consideration of the facts in the case. When it is a mere conviction for which no satisfactory reason can be given it is more likely to be an indication that one is not called to the Foreign Missionary work than otherwise.

In regard to this matter there is little occasion to discuss the question of need, or of the relative need for missionary work at home and abroad. The work is essentially the same, whether done at home or abroad. There are also appalling religious destitutions in many places in our homeland. Can it be fairly said, however, that any destitution will bear comparison with those that are found everywhere in the non-Christian world, where there are millions upon millions of people who have never heard of Christ, and who live their lives not only in the physical misery and moral degredation that this implies, but also under a never-ceasing reign of terror of the demons whom they worship. I must assume that you are familiar with the facts upon which this statement is based, as my time limit makes it impossible for me to dwell upon them. One would think that in view of these facts every generous-hearted Christian youth in the schools and colleges of the land would wish to join the ranks of the Student Volunteers and take up the work of preparation for going out to meet this need.

And yet it is far from true that it

is the duty of every young college man or woman to rush immediately on their graduation to the foreign field.

In the first place, not all of this need by any means is to be met by the labor of foreigners. The work of foreign missions is pioneer and preliminary, having as its main purpose the calling out and training of a native church in each non-Christian land, on which the chief burden of evangelizing that land is to be laid.

Such being the aim of our Foreign Mission work, it follows that the character of this work must be such that it can only be successfully done by those who have special qualifications for it. The avowed policy of all Mission Boards is to limit their appointments to persons of superior character and gifts, for the reason that only such persons can deal successfully with the problems with which the Foreign Missionary is constantly confronted. Working in grooves that others have cut and building on foundations that others have laid, many men can have a successful ministry in the homeland, whose work would only be a failure and disappointment in the Foreign Field, where they would have to cut their own grooves and lay their own foundations.

All Missionary Boards have Manuals, in which are laid down the qualifications required as conditions of appointment. An examination of these Manuals will reveal the fact that these requirements are practically the same in all of them. In our own Manual the statement on this subject occupies three pages, and the required qualifications are enumerated under 14 different specifications. It is a question whether any living human being possesses that many good qualities in any marked degree of development and bearing in

\*An address delivered before the Virginia State Association of Student Volunteers, and published by request.

any one direction. I may say that in their examination of candidates Missionary Boards are not so unreasonable as to require a grade of 100 per cent. in the whole list of their required qualifications. A person possessing all of them in the highest degree would of course be the ideal missionary, and I advise you to make a careful study of the ideal which the Manual of your Church thus sets before you, as a goal toward which you should continually strive.

A generalization of our 14 specifications in sufficient detail for practical purposes would be:

A good physique;

Good mental gifts, including common sense;

Good intellectual training;

Freedom from eccentricity;

Tact and adaptability, and a sound, healthful piety. To this there might well be added one characteristic not mentioned in the Manual, a saving sense of humor. That quality is invaluable to a missionary, not only for the purpose of preventing him from doing absurd things, but also for the purpose of enabling him to enjoy many of his trying experiences which would otherwise be very difficult to endure.

I mention the physical qualification first, because while in one sense it is the least important, in another sense it is the most important of all. The most magnificent mental and spiritual gifts are rendered useless for service in a foreign land by one's physical inability to live and work there. The conditions of life are physically trying in almost every mission field. Most mission fields are in tropical or semi-tropical climates. In nearly all of them the sanitary conditions in which the people live, and in which the missionary must often live, are bad. The burden of the work itself and the loneliness and isolation in which it usually has to be done, involves a constant and heavy nervous strain. The heavy initial cost of travel and equipment and the loss entailed when one finds after a brief experiment that he must go back home, make

it necessary that Mission Boards should be extremely cautious and exacting as to the physical qualifications of their appointees. In order to make it worth while to undertake this work one must have plenty of good red blood in his veins, a good, vigorous, aggressive liver, a constitution generally sound and fitted to endure hardness.

It is taken for granted that all young men and women who apply for foreign mission service are moved to do so by that love for Christ and for the souls of men which is the test of a regenerate heart. Occasionally we are disappointed in this respect. Some few find their way to the mission field who go merely from the spirit of adventure, or the love of travel, or to gratify a restless spirit. What such missionaries usually do the most of is to make trouble for themselves and other people. The number of these, however, is relatively so small that we may leave them out of our consideration.

It is of very great importance also that Foreign Missionaries should not only be persons of genuine piety, but that their piety should be of a sound and healthful type. Many morbid types are abroad in the land. The world is full of religious fads and piosities and religiosities. These all have one common mark, and that is an acute self-consciousness. It was said of Moses, that marvelously virile and well-balanced, as well as devoted Old Testament Christian, that "He wist not that the skin of his face shone." It is probable that if he had become conscious of it his face would immediately have ceased to shine.

Eccentric people are especially undesirable on the Foreign Field, because their eccentricities are prone to become accentuated by the isolation of a missionary life. As a rule they also find it difficult to work harmoniously with other people. They are always so cocksure of the correctness of their own view of things that they find it difficult to tolerate those who hold different views. About a hundred years ago



there was an epidemic of religious fads, essentially the same as those that are prevalent now, but called by different names, which were written up in a book by Isaac Taylor, called "The Natural History of Enthusiasm." The book is now out of print, but copies of it are to be found in the libraries of some of our older ministers, and if you can secure a copy I would recommend it to you as well worth your reading and study. He mentions as one peculiarity of the unbalanced religious enthusiast the certainty he feels of being in direct communication with the spiritual world, and of being entitled on that account to speak always as the Oracle of God. He also says of such persons what has been frequently observed of them in our day, that they are generally on better terms with angels and seraphs than with their own neighbors and fellow-workers in the world.

Somehow persons of this type are peculiarly apt to believe that they are called to the Foreign Field, and when once they get that idea in their heads it is exceedingly difficult to get rid of them. But if we have the good of the work at heart, get rid of them we must in some way or other.

As Bishop Brent of the Philippine Islands well says: "Missionary work is a normal occupation for normal men and women; that is to say, the best men and women. As for the romance of it, there is just as much romance in it, and no more, as there is in the character of those who undertake it." It may be added that there is just as much romance in the work in China or Africa, and no more, as there is in the work in the mountains of Virginia or in the glades of Florida.

In addition to the qualifications already mentioned, the missionary in our day needs special training for his work as never before. The idea that the white race is essentially superior intellectually to all others is one that a fair examination of the facts fails to substantiate. The Oriental nations are today producing men that are the peers

in intellect and in attainments of the strongest men of the western world. They are also fast becoming educated nations in the western sense of the word. It would seem a pity for us to send them religious teachers who cannot meet their own strongest and most highly educated men on a plane of equality. The men whom our Master selected to be missionaries in Palestine were most of them unlettered fishermen. They were all men of great native vigor and ability, and after three years of training in His school, they all became powerful preachers of the gospel in their own country. Some of the greatest preachers of our own country have not been men of scholarship and learning. But when a man was to be selected as the missionary to the Gentiles—to the Greeks and Romans and through them to the western world—the man selected was the distinguished scholar and statesman, Saul of Tarsus. Men are needed now in the Foreign Field who can write books as well as men who can learn from books that others have written; men who can compose grammars and dictionaries and reduce the local dialects of savage tribes to writing; men who can organize and operate great educational and philanthropic institutions; men who can meet on equal terms the strongest and best men sent out by our Government in the diplomatic service. We need strong men and women in all departments of the Foreign Missionary work.

Our preaching missionaries need to be able not only to preach themselves, but also to train other men to preach, which is the main work they have to do. They ought not to be incapable of filling at least a sub-professorship in one of our Theological Seminaries.

Medical men in the Mission Field have to stand on their own bottom, and need such training and equipment as will enable them to do independent work, to make correct diagnosis of the diseases they encounter by the use of the most modern and up-to-date methods, to perform difficult surgical oper-



ations with no other than native help, to study and find out the cause of native diseases, and to do the kind of work that only our leading doctors in this country are capable of doing.

The work of our missionary teachers is not only that of teaching children in mission schools, but also, and mainly that, of training native teachers. The missionary teacher should therefore have a thorough knowledge of the best methods of teaching and government and of child nature, thought and life. In addition to this he should also have some practical experience in teaching.

All unordained missionaries, whether teachers, physicians or industrial workers, are expected to make all their work subservient to the one great end of giving the gospel to the people. The ultimate aim of the missionary doctor is to make the relief he brings for the physical suffering of the people to whom he ministers the means of bringing the healing of the gospel to their souls. The teacher teaches in order that trained native leaders may be provided for the native church, and that in this way more souls may be reached and brought to Christ.

The underlying motive of the industrial missionary should not be scientific, but religious. He is expected to grasp every opportunity that arises of telling the gospel story to those with whom he comes in touch.

It is necessary, therefore, that unordained missionaries should have such training in the Bible and such familiarity with the doctrines of the Church as will enable them to accomplish this ultimate end of their work, as well as to do the special work for which they are appointed.

Our young men who go out to preach the gospel in foreign lands are expected first to graduate at a reputable college and then to take three years in the theological seminary. The women who go out to do evangelistic work have essentially the same task as the missionary preacher. They go into the homes of the women where men cannot go and

preach the gospel to the women. Why, therefore, should they not have the same kind of training for that work that our men missionaries have for theirs? It is not a hard requirement of our manual, therefore, that our single women missionaries other than trained nurses, should have the equivalent of an A. B. or B. S. degree from a reputable college, in addition to one year of special Bible training. Since it requires the same amount of money to send out and support a thoroughly trained worker as it does to support one of inferior training, it is manifestly the duty of the Church to exercise the kind of economy in the use of the trust funds given for this work which this rule requires.

Many missionaries have been heard to express regret on account of going to the field insufficiently trained, but no one in my experience and observation has been found to regret the time spent at home in securing such training before going to the field.

Now, let me say that there is one missionary qualification of supreme importance, without which all the other qualifications mentioned above will not secure a useful and successful career, and with which many missionaries have been very useful and successful in spite of many deficiencies in other respects. This qualification is a great capacity for loving unattractive and unlovable people. In the early days of our work we sent out a missionary over 40 years of age, and who would probably not be able to secure an appointment at the present time because of the lack of other required qualifications. It was said of her, however, at the time of her death that she had brought more souls to Christ during her time of service than any other member of our China Mission. To this day her memory is green at Hangchow, where she labored, and the Chinese speak of her as the woman who loved people into the Kingdom. I refer to Miss Helen Kirkland, of blessed memory.

In conclusion, let me quote the fol-

lowing paragraph from our Manual, in which all that I have been saying is practically summed up:

"Since the missionary should be a living embodiment of Christianity, exemplifying it in his person, as well as preaching it by his word, he should be a person of culture and refinement, neat as to his person and possessing the ordinary social graces. Any gift, talent or requirement, likely to add to usefulness at home will likely add as much abroad. The work is so great, so difficult and far-reaching in its purposes and consequences, as to demand all that is best in the men and women who engage in it, and the very best men and women that the Church can supply."

#### CHURCH AND STATE IN KOREA.

We publish with pleasure the report sent us by Mr. Swinehart of the Executive Committee of the Federal Council of the Korean Churches with reference to the now famous "General Ordinance No. 83," a copy of which was published in our December number. It is to be hoped that the interpretation of the Ordinance there given will stand, and also that the Government may soon see its way clear to make such changes in the Educational Ordinance, as are necessary to bring it into conformity with the position Japan has always heretofore taken in the matter of religious liberty.

#### REPORT OF THE JOINT COMMITTEE OF THE LEGAL AND EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES IN KOREA.

##### SECTION I:—

*Resolved*, that the Members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian Missionaries we recognize the constituted civil authorities as ordained by God, and to be duly obeyed and honored in accordance with the Word of God. Further, whereas, the recently issued Ordinance, No. 83,

"Providing regulations for religious propagation in Chosen," seemed to many of our Missionaries to infringe upon the spiritual liberty of the Church of Christ, and especially Article IV and VI, being an addition to and going beyond the rules and regulations issued by the Imperial Government for the Churches in Japan proper, awakened apprehensions of an infringement upon the right of the Christian churches to appoint their own officers and decide upon their qualifications, therefore,

*Resolved*;—that we record our pleasure that the apprehensions have been allayed through an interview granted to members of this Council by Mr. Usami, Director of Home Affairs in the Imperial Government-General, by his declaration that it is not the intention or aim of this Ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in their freedom or belief, or in the appointment of their officers or in their work of evangelization. Therefore, be it further,

*Resolved*;—that we instruct the Legal Committee of this Council  
1st;—to print for the information of the missionaries represented in this Council a report of the above mentioned interview.

2nd;—to secure for the constituent bodies (Missions) proper forms of report that the making out of the required reports may be facilitated.

##### SECTION II.

#### RESOLUTIONS CONCERNING THE REVISED EDUCATIONAL ORDINANCE.

As the Revised Educational Ordinance No. 24, 1915, of the Government General proposes, among other changes, to exclude religious exercises from all private schools, including some hundreds of schools conducted and financed by Christian churches and Missions in Chosen, the Federal Council of Protestant Evangelical Missions feels itself called upon in view of the inter-



ests of its home constituency, the purpose for which alone its members reside in this land, and the object for which the funds used to maintain these schools are contributed, to affirm that in our judgment the conditions proposed would cripple if not completely close our Christian schools.

We would also respectfully request the attention of the authorities to the fact that the Revised Ordinance is not in accord with former assurance given by Government on the point of freedom of Bible instruction in Christian schools, and to the fact that the Japanese system of National Education permits liberty of religious instruction in private schools.

Therefore, under the provisions of ten years of grace given to established schools, we will continue our schools in the hope that some modification may be granted before that time expires; and we trust that with reference to the new schools, which come under the provisions of the Ordinance, some measure may be provided by which they may operate at least on the same conditions as in Japan proper.

#### A GOLDEN OPPORTUNITY.

One of the most Christian things that anybody has done is the donation of funds by some of our liberal givers for the purpose of enabling country pastors, receiving less than one thousand dollars a year salary, to have a two weeks vacation at Geneva Hall in Mon-

teat. The writer had charge of that building last summer and was most deeply impressed by the good that was done in this way and by the appreciation shown by the beneficiaries of this fund of the rest and recreation which they could have had in no other way. The generosity of the donors of this fund provided more money than could be used in this way last summer on account of lack of room in the building. During the present fall four additional rooms have been added, which will enable us to accommodate eight more of these Home Mission workers. We now need furnishings for these rooms. The other rooms in the building have all been furnished by individuals or missionary societies as memorial rooms. The cost of furnishing a room is \$50.00. This provides two single beds and equipment for two people. The vacation fund offers a two weeks outing to beneficiaries, so one of these rooms will ordinarily provide lodging for eight workers during the program season of eight weeks, last summer some thirty Foreign Missionaries and over one hundred Home Mission workers had a vacation made possible for them by the facilities of Geneva Hall. We earnestly hope that other individuals and societies will be ready to meet this need as soon as they see this statement. All funds for this purpose should be sent to Mr. R. E. Magill, Secretary of Publication, Richmond, Va.

S. H. CHESTER.

#### A STRICKEN RACE.

JAMES L. BARTON, D. D.

**A** PART from the war in Europe, no subject is more commanding notice than the atrocities committed upon the Armenians in Turkey. That these atrocities in all their reported horrors are actually taking place, overwhelming evidence unquestionably establishes. That the brunt of the attack falls upon non-combatants, including women and children, far re-

moved from the war zone, proves that it is not a military necessity.

The Armenians are one of the oldest races of history. They trace their lineage back to the land of Ararat, where they have always dwelt, although many have migrated to all parts of the Turkish Empire. Several hundred thousand in the Caucasus region came under the rule of Russia in 1878, while a consid-



erable number are in Persia. The strong commercial propensities of the Armenians have carried them into nearly every country of the world.

For nearly a thousand years there has been no "Armenia." The great proportion of the race for all this period have dwelt in Turkey, generally under a hostile government. Since the consolidation of the Ottoman Empire, 600 years ago, the Armenians have been subject to a Mohammedan rule, which was always unfriendly, often openly and violently hostile. They have not been permitted to bear arms and have always been compelled to secure their natural rights and maintain their existence by virtue of their superior intelligence, conspicuous industry and aggressive enterprise.

In the third century of the Christian era the Armenians as a nation became Christians, the first race to make Christianity its national religion. In spite of fanatical and often violent persecution, the Armenian Church has loyally adhered to its faith. Not a small measure of the widely extended Moslem attack upon the Armenians today is due to their religion.

Intellectually and physically the Armenians are equal to the best of the Eastern races, and superior to most. In commerce, trade, enterprise, industry, scholarship, persistence and recuperative power they have shown unusual capacity under most searching tests.

There are some two millions of these people in Turkey. In the eastern part of the country they are the dominant non-Moslem race. In the West the Greeks more generally predominate. Both of these races surpass in intelli-

gence and enterprise their Mohammedan rulers.

Leaders among the Armenians have always dreamed of an autonomous if not an independent Armenia, although in no part of Turkey are they in the majority of the population. This dream has occasionally revealed itself in the formation of a revolutionary society among a few rattle-brained adventurers. These movements, however, have always been sporadic and limited to comparatively a few, never becoming formidable.

It is upon this fact, however, the Turkish officials now seize as they apply their drastic measures for the extermination of the race. Authentic reports from all parts of Turkey show that nothing short of the destruction of the Armenian race is contemplated. The methods employed include every means of destruction hitherto used by Abdul Hamid in his repeated attacks upon Christians, but this time is added wholesale and diabolical deportation by the tens of thousands of decrepit men, women and children to the desert regions in Mesopotamia and Northern Arabia, where starvation awaits those who survive the journey.

This concerted and carefully planned and cruelly executed attack upon the Armenians in Turkey surpasses in ferocity and thoroughness anything that has ever preceded in that country, where the massacre of non-Moslems has for centuries been the rule of government. It is time the moral forces of the world found expression in protest against Turkey's atrocious procedure, calling upon Germany and Austria also to restrain their ally, lest its acts involve them in all general condemnation.—*Missions*.

From Miss Carrie Spragins, Mt. Holly, Arkansas:

"I could not do without the *Survey* and I am doing all I can to interest others."

## MISSIONARY EDUCATION—HOW?

JOHN I. ARMSTRONG, *Educational Secretary  
of Foreign Missions.*

ANY intelligent consideration of this question must bear in mind what education is. Education may be fairly described as that process by which a person becomes able to use all his powers to their fullest capacity and also to adapt himself to circumstances and circumstances to himself so as to use them to help live his life. Missionary education is that study of the facts and the principles of missions which results in an adequate knowledge of the whole missionary enterprise, an adequate love for the work, and an adequate consecration of life and means to its support. Thus any means that are to be employed in missionary education must take account of the fact that the whole person must be reached by these means in his knowing and in his feeling and desires and also in his will, but knowledge comes first. We are essentially intelligent beings and any appeal to our feelings or to our wills must be addressed first to our minds.

## THE STUDY CLASS.

"The Mission Study Class in its most approved and usual form is a small group of persons who meet weekly from six to ten sessions of not less than one hour each to study under a leader a text-book relating to missions, Home or Foreign. It is not a lecture nor a program meeting but a class in which all are expected to take part freely. It does not interfere with any other agency. It rather helps to make other forms of missionary efforts more effective. Nothing else will so prepare people to take a really uplifting part in missionary meetings. Nothing else will make them so willing to serve on missionary committees or undertake other kinds of work for the cause." It takes time, it is true, but the time could hardly be better spent in any other way. The text-books are so well

prepared and there are such good reference books and helps for leaders that no group of people need hesitate about forming a mission study class because they have not had direct experience in the work.

## THE READING OF BOOKS.

It is hard to value aright the great power of books, and especially missionary books of biography. It takes only one interested person and one book to start a library. Some very interesting facts have recently come to my knowledge. One of our missionaries to Japan determined to be a missionary when he was eight years old after reading a biography of a missionary who went to Africa and laid down his life there after a few years' service. This boy was consumed with the desire to go and take his place. It is true that he went to Japan instead of Africa, but he traces back the whole of his missionary life to the reading of that book. Another missionary to Japan traces his decision to be a missionary to the reading of books in his Sunday-school library and especially to the Life of David Livingstone. He also went to Japan instead of to Africa. Another missionary, one who has done good service for a number of years in Africa, traces his decision to reading the life of John G. Paton which was given to him by his father as a birthday present on his twelfth birthday. The whole matter of circulating books either by gift or by loan or through some library arrangement has unlimited opportunities before it. What is true of the making of missionaries as indicated in the experiences mentioned above is true also of the making of the missionary pastors and elders and deacons and Sunday school teachers and fathers and mothers that are to be in the future.



### VARIOUS PUBLIC METHODS.

There are a number of ways in which missionary education may be secured through public services of various kinds. The missionary sermon delivered by a pastor on whose heart the burden of missions rests and in whose affection the missionary enterprise is warmly regarded is a tremendous power in missionary education. That it is not now the only means effectively employed has caused some to discount its power, but it still has power and great power.

There are also many places where missionary education is being conducted through the means of illustrated lectures, either by the use of slides in a stereopticon or by the use of moving picture machines. The pictures in both cases being accompanied by such running comment as the lecturer is able to give. More and more this public means of missionary education is coming into use. We now have such stereopticon lectures on Japan, Korea, Brazil, and the Congo and are planning for lectures also on China and on Cuba and Mexico. These lectures are sent out to anyone who wants them free of charge except for the express both ways. As the number of churches that own lanterns increases we shall have to duplicate these lectures in order to meet the demands for them which is already great and is growing all the time. There are plenty of other general missionary lectures which can be rented for a small charge.

Then there are public debates on missions. These debates can be used to great advantage if the questions are wisely chosen and worded so as not to introduce invidious comparisons. For instance, it would be unwise to debate such a question as, resolved that Foreign Missions is more important than Home Missions, or vice versa that Home Missions is more important than Foreign Missions. It would also be unwise to compare one mission country with another in such a debate in any way that would reflect on the work in

any place. But with due caution questions can be selected and worded so that their discussion would be illuminating to a very high degree in educating the debaters and their hearers on the subject of missions. There are great questions of missionary policy which are still open questions and which will tax the powers of any mind in their discussion. The debate of some such questions as these would be absolutely new to most of the people and of very great value.

There are missionary programs for use in Sunday schools or in societies which have very great educational value, especially when those who are responsible for giving them in any local church are willing to put their own brains to work in the use of the programs. We are facing all the while a great danger just at this point. The helpful material is so abundant and so free that many people are in danger of trying to take what somebody else has given or used without the trouble of trying to adapt it to their own people or their own conditions. Such use of this material sometimes results in failure, and sometimes it results in worse than failure because it leaves the people less able to do any individual thinking and original work.

There is a form of public missionary education called the Missionary Entertainment, more or less dramatic in form. This method has several very great advantages. It interests the young people and gives them something definite to do and at the same time uses them for the education of the rest of the people of the church. There are many of these entertainments available, some on Foreign Mission subjects, some on Home Mission subjects, and some combining both Home and Foreign Missions.

### THE ATMOSPHERE.

Atmosphere is a very important subject, but it is exceedingly difficult to describe and yet it is no harder to describe a missionary atmosphere than it is to describe an electric current. We



know how to use both the atmosphere and the current and we know how to produce both, and our use of both ought not to depend on whether we understand how to describe or define them.

Some of the things that enter into the making of a missionary atmosphere are worth mentioning with emphasis, and first we ought to name maps, a map of the world and a map showing clearly where our own mission work is being done. Maps are always needed in teaching to the people of the church and the Sunday school and the societies the work of missions.

There are various forms of charts, and mottoes, and pictures. Make your own charts and mottoes.

The praying of missionary prayers (and certainly no prayer is complete that does not include missions), and the singing of missionary hymns, all these things help to create what we call a missionary atmosphere, so that the people breathe in missions as naturally as they breathe in the breath which gives them physical life.

Perhaps one of the best ways to create a missionary atmosphere is to have every possible living missionary appear before the people. A great deal of help has been missed through silly prejudice against having missionaries come to a church. Some missionaries are not public speakers, some missionaries have not a personal magnetism which draws people to them, but it is safe to say that there is not a single person who has for several years been at work upon a mission field whose presence in any home or society or Sunday school or church would not be a blessing to that home or society or Sunday school or church. The time has been when the ideas of many people about missionaries were entirely incorrect and distorted. The best way to correct these ideas and to make them symmetrical is to bring the people into contact with the missionary.

There is one other factor in the making of a missionary atmosphere which ought to be mentioned. In almost every church there is a large quantity of so-

called surplus or waste material; books or papers or pictures which have served their purpose in that church or school and which are now piled on shelves collecting dust or being burned in the furnace or the stove. There are missionaries on the field both at home and abroad to whom much of this material would be a real help in their work. The World's Sunday School Association has appointed a man whose special business it is to put the people who have this material in touch with the missionaries who want it and many Sunday schools are now sending this material directly to the missionaries and receiving from them letters of acknowledgement and appreciation, and incidentally teaching the children a lesson of thrift. Write Rev. Samuel D. Price, Metropolitan Tower, New York City, and tell him what you have and that you are a Southern Presbyterian and he will tell you what to do. Then set some of the children to do it.

#### REPRESENTATION AT CONFERENCES.

Many churches and societies and Sunday schools date the new missionary life which has come to them, and for which they are most profoundly thankful, from the going of some delegate to a Missionary Institute or conference or convention or summer school, where this delegate got a vision of missions which did not fade away and came home determined to pass on that vision to others. Unfortunately it is hard to make a church or society, that has not had a delegate to come back with such a vision, able to see the possibilities, but whether they see it or not it is a fact that one of the most important ways of securing missionary education in any group of people is to put some one or more members of that group in contact with the people who are full of missionary intelligence and warm with missionary zeal. I believe that it would be a fine ideal for you to work toward, the having of your church represented at every possible missionary conference or convention or school. I know

that there is difference of opinion on this subject, but most of those who would question the wisdom of this

plan are those who have never tried it or who have never seen it tried.

## MISSIONARY SCRAP-BOOKS.

MRS. A. S. MOFFETT.

**M**Y EXPERIENCE with the scrap-book in missionary societies is, that it well repays the program committee and members for the work of making it.

We used one most successfully in our young ladies' mission circle. A large and substantial scrap-book was secured and the pages divided alphabetically among our mission fields with space for general items, the islands, or any other desired topics. Material may be gathered from the Missionary Surveys, reports of executive committees of Home and Foreign Missions, the prayer calendar, etc. Each mission starts with a map and the lists of our missionaries under their respective stations, with a brief sketch of the work at each; and then pictures and sketches of our workers, churches, hospitals, etc., follow. It requires constant work to keep these scrap-books up to date.

With younger mission circles a number of less extensive scrap-books are more practical and successful than such a comprehensive one. Two of our Junior Band boys are now making a photo scrap-book. Under Africa, Brazil, etc., we are collecting pictures of our missionaries. With the printed list first under each mission we can easily locate our workers on the accompanying map of that mission field. Any home or foreign mission subject may be given to one or two members, who make the scrap-book of material gathered by all who will help them during the appointed time. Let each group try to make theirs the most interesting and attractive.

The most profitable study of a country may follow the completion of the scrap-book on that mission field.

*Pensacola, Florida.*

## OUR MISSIONARY SCRAP-BOOKS.

MRS. GEORGE BEGG.

**A**CTING upon the suggestion of the Educational Secretary of Foreign Missions, we have prepared for our Sunday school seven scrap-books to be used in connection with mission study. The material used was pictures and notes gathered from back numbers of the Missionary Survey and yearly reports. These were cut out by the children who gathered together for that purpose one afternoon and seemed to enjoy and take an interest in the work. The books used were day-books with stiff, cloth-covered binding costing fifteen cents each. The name of the country was placed in large colored letters on the outside and also one or two

pictures to hide the printing "day-book." On the *Africa* book we have the picture of David Livingstone above the name and the Lapsley below. On the *Brazil* book, Rev. F. A. Rodrigues above, and Descalrado church below.

On the *China* book, Rev. J. L. and Mrs. Stuart above, and Dr. Bradley's hospital below.

On the *Japan-Korea* book, two names and one picture—Mary Baldwin school for girls.

On the *Mexico-Cuba* book, two names and one picture—A mountain view. On the inside of the cover we put a map of the country and a picture of suitable





Kindergarten at Kobe, Japan.

size to hide the tables of weights and measures which were printed there.

On the first page we placed a description of the field as found in the report and the statistics as given in the leaflet "The Seven," after which we arranged pictures of the country that were not connected with any of the stations.

Then we took up each station in the order in which they were opened allowing so much space to each one, as we intend to add to them till our books are full, if the missionaries will be kind enough to send the pictures to the Survey.

We used the names of the missionaries as found in the back of the Survey, and a description of the station when such could be found in the report; then the pictures in connection with it, which we arranged in a way to be attractive and interesting. As the paper is white, any notes that may be desired can be written beneath or beside the picture. An index gives the page on which each station may be found. It takes a good deal of time to prepare

and arrange these books but the benefit to the one who does it pays well for it.

We expect to find our books helpful in many ways. If we receive some news about a missionary we can turn to our book and see a picture of his place of labor and indeed of himself if he has been obliging enough to send it.

When the book on China was shown, attention was called to the number of pictures from the Grand Canal, and a boy of about 12 years was asked to give us a description of it the next Sunday, and he did it well.

The Home Mission book is divided into five sections—Mexicans, Indians, Mountaineers, Negroes and Immigrants, each of which contain pictures and items of interest. On the cover is an Indian Chief and a Negro group.

The Children's Book contains pictures of children from all nations and also missionary poems which we hope to use in our exercises.

I think it would be well to prepare a family scrap-book each year instead of piling the Surveys away on a shelf.



The book would be helpful and interesting to each member of the family; especially so, if they helped to make it

The mother of Mrs. McElrov was here the evening after I finished the

book on Africa and she was "perfectly carried away" with it, and said she had learned so much about the Congo Mission by looking over the book.

*Austin, Texas.*

### LETTER FROM REV. PLUMER SMITH.

**T**O SAY that I was very much delighted when I read the telegram sent by Mr. Willis, is putting it in the mildest form of which I know. August 7th a man came in here from Lusambo with the message and a request from Mr. Sieg that it be sent on to Luebo, which we did. I think that I can truthfully say that I am glad that ten of the missionaries are on their way. Words cannot express how I feel in view of the fact that Miss Russell is also on the way. Allow me to thank you for all your kindness in this matter and I hope that you may not live to regret it.

The school for May, June and July, averaged 383 and the enrollment was 444. Twenty did not miss a single day during that time. We teach three months and rest one. We are busy burning brick. When we are through we will have 40,000. Mr. Rochester keeps up and doing all the time, though he says he does not have four well days in succession. The people in the outstations are begging us to make a round

of visits, but that cannot be done until the new people get here.

The priests are telling the people that they are sending our missionaries home and that soon they will send all of us home. When the natives see this big bunch, the priests will have to make another explanation. Lukusa, the R. C. teacher who came to us about four months ago seems to be an earnest, sincere man. I think that we can use him to advantage in teaching our native evangelists the French language.

I am glad that Miss Van Leaucourt is coming back. I imagine that she will catch that party somewhere.

A leopard has been around off and on for two months. It has killed five of Mr. Rochester's goats and about ten of the village goats. We have tried three traps but failed to get it. The natives do not try to kill it. Many of them say that it is a person and if they kill it that its ghost will come back and haunt them.

Thank you for sending Miss Russell out for me.

*Mutoto, Congo Belge.*

### ANNUAL CONFERENCE OF NATIVE EVANGELISTS AT LUEBO.

W. M. MORRISON.

**T**HE native teacher and evangelist stand at the center of this remarkable work of our Mission in Africa. They come into our schools, receive such instructions as we are able to give them, then they are sent out far and wide into the region to tell the good news. Not only have these men scattered throughout the region, but we have far more calls for them than

we can possibly meet. The Annual Conference of the teachers and evangelists attached to each Mission station has become one of the features of our work. Those belonging to Luebo station, together with a few picked representatives from Mutoto and Lusambo and Banzeba stations, met at Luebo recently for a four days' conference. Some of these delegates walked 250 miles to be



Part of Conference at Luebo, May, 1915.

present, making the round trip of 500 miles. But some were too far away to come, being stationed at distant trading posts. One is at Dima, 500 miles away, another has recently been sent up the Kwilu river, which is at least 750 miles from Luebo.

There was an attendance of about 325, which included evangelists and teachers, together with a few chiefs who had come along to openly profess monogamy before the church. There were also included the young men at present in training at Luebo.

At these Annual Conferences are discussed all matters affecting the evangelistic work of the Mission. Each evangelist's work and character are reviewed with suggestions and admonitions as they are needed. All of this is under the general direction of certain missionaries and several responsible and well-trained elders, for upon these latter we are more and more placing responsibility. We have now reached the point where we missionaries take no important action in church matters without consulting with these men. In fact we act through them.

While many matters were discussed, and many suggestions given, with not

a few admonitions, yet I believe there are three words around which the work of the Conference centered. These are: Organization, Giving, Prayer.

1. *Organization.* It has for some time been our custom to send the evangelists trained at the central stations out to certain regions rather than to a particular village; and they in turn are to train and send out teachers to all the villages of the regions to which they have been assigned. But now, following the wisdom of Mutoto station, we have decided to group these regions and the evangelists in them, putting



The brickyard at Luebo, in charge of Mr. Hillhouse. Making bricks for the hospital and training school.





View looking across station at Luebo.

them under the care of certain traveling superintendents, who in turn will report back to the central stations.

We also believe that the time has come when we can more and more put responsibility upon the native church. So, in a few months, we hope to choose and ordain three men to the full functions of the ministry, giving them authority to baptize, administer the Lord's Supper, discipline church members, etc. We are praying that this may be a great step forward in this work.

It may be of interest to know that in all of the out-stations, where we have evangelists, we have decided to choose at first "pupil-elders" and "pupil-dea-

cons." After these have been tried out, the most likely ones will be elected and ordained.

It can be seen that all this organization is tending to prepare the native church for the formation of the ordinary courts, such as Presbyteries, etc.

2. *Giving of Substance.* On account of our rapidly expanding work and the large area to be covered we have had difficulty in fully developing this grace in our people. At the same time it is interesting to note that perhaps two-thirds of all the actual teachers and workers receive no remuneration from the Mission. They are either entirely voluntary, or are supported by the villages where they are at work. Not only so, but the native church builds all places of worship and furnishes all houses for evangelists to live in, to say nothing of many other expenses connected with the support of their own work.

While it is true that some of our people have always given most liberally to the Lord's work, directly and indirectly, but at this Conference it was decided among all the evangelists to give the tithe. And they have resolved to return to their villages to put the plan into operation there. It was decided to have in each home a "cibucilu cia Nzambi," i. e., a Lord's treasury,



Part of Conference at Luebo, May, 1915.



into which the tenth of everything brought in is to be put at once. Then the deacons are to go around regularly to collect the contents of these treasuries. Considering what has already been done in the way of giving, we confidently hope that these new plans and resolutions will mean much in the development of the native church along the line of total self-support.

3. *Prayer.* For a number of years one of our evangelists named David Mputa has been stationed at one of our most distant outposts. He has been there practically shut off for most of the time from the advice of missionaries. But he has developed a most remarkable work. He has in operation a plant which almost rivals our actual Mission stations. We had David Mputa at the Conference. In the course of one of his talks to the Conference he let slip the statement that he did not allow any one to become a member of the

catechumen (enquirers') class until he had a "cisokomenu," i. e., a closet for private prayer. Of course he got his idea from Matt. 6:6. And here unconsciously he let out the secret of his success. The Conference was so deeply impressed with this idea that it was decided that each Christian, as far as possible, should have such a place for private prayer. David Mputa said that sometimes these places were little spots cleared away in the forest, sometimes they were little rooms enclosed on the verandas of the house, sometimes they were little rooms in the back yards or some other unfrequented place.

These three thoughts dominated the Conference: Organization, giving, prayer. We believe that those who attended went away with a new inspiration, and we have faith to believe that the Lord will pour us out a great spiritual blessing.

*Luebo, Belgian Congo.*

## LETTER FROM DR. BUTLER.

I AM sending you an interesting photo of our new church building and of the congregation assembled at our inauguration services that Sunday morning. The building cost only \$3,500, but has already given ten thousand dollars of comfort. Our new church congregations are always larger and the Sunday school over a hundred scholars (pupils) is just a joy to witness. Here is also a photo of a large family who come for medical treatment and they have given a record attendances at services for five months. Naturally, they are fond of my son, Humphrey and me and obliged us to appear in the photo.

The hospital is almost finished and I'll send you photo of that as soon as I can get a good artist.

The deed, or a copy of the deed, was sent three weeks ago.

All the mission friends are well and those of my family send regards.

*Canhotinho, Brazil.*



The first church in Canhotinho. It was also home and doctor's office. More than thirty people were converted in this little hut.

From Mrs. R. M. Firebaugh, Bennington, Oklahoma:

"The Survey is simply fine! I couldn't do without it."



A large and influential Brazilian family won through medical missions.



The congregation gathered in front of its new church at Canhotinho.



## SOME CANDIDATES FOR THE MINISTRY AT GARANHUNS.

REV. G. E. HENDERLITE.

LOOK at these boys in the picture. Look again and well, and then you will know why I have not written more letters. I am trying to make out of them, letters—epistles to be read by all here in Brazil, and it takes all my time.

We have no commentaries in Portuguese, not even a church history. I have on my table in the drawers parts of commentaries on 1st John, Collossians, Ecclesiastes, and they grow each day as I give the lessons. I have already commentaries on Romans, Matthew, Acts and Revelations, or I would have to teach one day and take two off to prepare more matter. I have torn up a church history and each day I give a page or more to the five who know English best. I correct it and then we write it in a book for us and future generations of students. So what time have I to be writing to you

But look again at our boys, yours and mine, and are you not proud of them? I have Bible names for some of them. That one in front of Miss Reed is Timothy. His mother and grandmother were both believers, and he grew up in the gospel. He has two uncles in the ministry and two who are elders.

The boy in front of Mrs. Henderlite is Titus, his real name is Cicero.

I do not know whether Titus was a good preacher or not. Paul seemed to think a good deal of him. But I heard Cicero talk for five minutes at the dedication of the church at Canhotinho, and it brought the tears to my eyes. But Mrs. Henderlite says I am so foolish that I cry at anything.

The tall boy on the right (facing the picture) dressed in white I have named Barnabas, the son of consolation. He is a consolation to all of us teachers. He is Miss Reed's favorite. He is a good student and level-headed man.

The one to the right of good old Barnabas is Apollos before Priscilla

and Aquilla took him home to dinner and over the soup or roast instructed him in doctrine. He has a mighty way about him and uses more scientific terms than the learned Alexandrian ever dreamed of. But Priscilla and Aquilla are at work on him, and when we send him back to Bahia we want him to do there what Apollos did in the great commercial city of Corinth.

The young man on the extreme left is our Stephanes—the first fruits not of Achaia, but one of the first children to be baptized in Bahia. Like Stephanes he has “set himself to minister” (1st Cor. 16:15), to serve—to be a *servant* unto the saints instead of lording it over God's heritage. He seems to know the difference, and if he carries out this idea of a minister he will get the more glory for his Lord who came not to be ministered unto but to minister and give his life a ransom for many.

These five I have mentioned are our seniors. They know Greek and two of them Timothy and Titus, Hebrew. All are good preachers.

The tall fine looking student at Mrs. Henderlite's right is the boy who “did not know how to sit down.” When he came to Garanhuns he had never worn a collar. He had no shoes. But what was better than collars and shoes, a strong determination to learn, and a



Some of Dr. Henderlite's boys.



willingness to do any work that he might continue his studies. He earned his keep last vacation waiting on the table at a hotel. Now look at him. Look at his collar, and notice his cravat, his erect carriage. Mrs. Henderlite says that he will never go back to the far interior where he came from. That we have educated him above it. Maybe so; then let him go to some big city. It is far more difficult to find the man for the city than for the backwoods at this stage in the work. Perhaps, by and by, his children will complete the evangelization of the far interior.

The boy in front of Sebastian is not properly a student for the ministry. His father is a light-house keeper in the State of Maranhão, and he comes to our preparatory school. But he *voluntarily* attends two of my Bible classes, and he is always the first to catch the point and laugh at my jokes.

So I am kindly disposed toward the boy. It would be an interesting thing if he should go back to Maranhão to do spiritually what his father is doing literally, keep bright and burning a light that would guide during the darkness of this age many precious souls to the haven of eternal rest. Let us pray that this may come true.

The little boy,—he is standing on something behind Barnabas, is also from the State of Maranhão, but from the interior. He is not a student for the ministry either, although it is the darling wish and prayer of his mother that he should be a preacher. But he has no vocation at all. The others called him to come into the picture because he is pretty. After coming to Garanhuns he made his public profession in the church. The pastor here is absent-minded and though he knew in the session meeting that the boy had been baptized in infancy, baptized him again, and the boy did not protest. This shows he will not make a good *protestant*.

The pastor here—the best man I ever saw—is always doing something unexpected. The other night at prayer-

meeting, the director asked for two special prayers, announcing the subject clearly of each one. The pastor who came first deliberately took my subject, but fortunately left me his. He did not mix the two together as he might have done, leaving only fragments for me. There is nothing mean about him, only absent-minded.

Some Sundays ago out in the country at the formal dedication of a church, he did the same or rather worse. Knowing his weakness I had him to make off a written program giving the place for each thing and the name of the person directing it. I was down on the list for a formal prayer after the sermon; but when we stood up for the invocation he deliberately turned to me to make it. Of course, I made it, and was glad to make it, but I was nervous all the rest of the service, afraid he or somebody else would take my sermon that I had prepared with so much care. or that he might call on me to sing a solo or something.

When we threw the meeting open for any of the visiting brethren to bring the greetings from other congregations, a country brother said he had something to say, and when the pastor gave him the floor he said he wanted an explanation of that passage that said: "He that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall, it will scatter him as dust." For a moment there was some confusion, but as he happened to be near me I whispered to him that if he would just wait until the meeting was over that I had a very fine explanation of that very passage and would give it to him. Which I did.

Also during the service the pastor asked for the children to be brought forward for baptism. One couple came and we waited for the rest, and still we waited, for the pastor knew there were more children. Finally a loud clear voice back in the congregation said: "The baby is asleep and perspiring, I am not going to let you put water on its head." And she didn't.

But let us return to the picture. The little boy in white at Mr. Thompson's left is the son of one of our best native preachers. He represents the second generation, and may be a minister. He is the second of a family of twelve children all living. He is in our school here and *voluntarily* comes to one of my Bible classes, and is a bright boy.

The boy at Miss Reed's left is the student that I took on my own responsibility. He is one of the best students in the group, and with God's blessing will make one of our best ministers. He is a child of the covenant, dedicated from infancy. His father was with Dr. Butler in S. Bento when the Brazilian brother gave his life in defence of our missionary.

A few days ago in Canhotinho there was a splendid church building dedicated to the memory of this man who died.

This boy's father with the other two Brazilians who were with Dr. Butler in S. Bento, laid the stone in its resting place in front of the pulpit. Dr. Butler with his hands on the tablet with theirs,—all four standing together as they must have done by the dead body of their comrade in the street of S. Bento twenty years ago,—talked in subdued voice for a few minutes while men and women burst out in loud weeping.

At night this boy spoke for the first time before his home church. There were more than five hundred people, his father and mother and other kinfolk to hear him.

The last boy to be named is the one behind me—Senhor Gadelha (Ga-del-ya). I told Miss Reed at dinner of the scriptural names that I had given the others, and she said call him Nathanael—the Israelite in whom there was no guile.

I do not know Nathanael in the Bible as well as Miss Reed seems to, but if he was humble and loving and affec-

tionate, if he was always considerate of others as he sat under his fig tree, if he had a great desire to learn and also much difficulty in telling what he did know, then a good name for Gadelha is Nathanael.

Now join me in the prayer that all of these eight accepted students for the ministry may be men of God, called and anointed by Him, sent by Him to their countrymen as Paul was sent to the Gentiles: "to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Christ).

Notice the two things that they receive by faith in Christ: (1) remission of sins, and (2) an inheritance. Turn to Ephesians I and you will see what the inheritance is. Verse 10 says it is God's purpose by and by to head up all things in the heavens and in the earth in Christ in whom we are made an inheritance. That is, Christ is the head of the body—the church and by means of the church: these people out here who, getting their eyes open by the preaching of our boys have faith in Christ, with you people who have faith in Christ at home will take possession of Canaan of old by means of His people. It was His land, His inheritance, and yet it was also Judah's and Ephraim's, etc., etc. They enjoyed it *altogether*. He lived in the Tabernacle in the midst of what ought to have been (but was not) a holy and happy people.

In Rev. 21:3, after the war of the ages is over, we find the reality of what the inheritance in Canaan was but a shadow: "And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and He shall tabernacle with them; and they shall be His people, and God himself shall be with them, their God." (Gr).



## LETTER FROM MRS. JUAN ORTS Y GONZALES TO THE MISSIONARY SOCIETY OF GINTER PARK CHURCH.

**R**EPLYING to your request for an account of our work in Cuba, we wish to give you first a brief statement with regard to the opening of our mission station here in Sagua and afterwards tell you some things about the Cubans themselves.

We arrived in Cuba just sixteen months ago. The first month was spent in visiting the other mission stations in fulfillment of Dr. Orts's appointments for special lectures to them. We then settled in Sagua and opened our chapel the last of January. The entrance into many Cuban houses is directly from the street into the parlor or "sala," always the largest and most attractive room. We used the sala of our residence for our chapel in the first house we occupied, as we do now in this one. From the beginning, our congregation grew steadily, though slowly of course, until we had to move into a house where we could have more space for the church services. In good weather from fifty to sixty persons attend the night services for adults, many of them coming regularly, and in our Sunday school we have from thirty-five to fifty. In spite of the frequent rains in Cuba, the people are not prepared to go out in bad weather, and a little rain at the hour for service is enough to keep them away. We were able, however, to organize the regular church here after nine months of work, with twenty-five well prepared adults admitted upon profession of faith and baptism. There are as many more candidates for baptism among the grown people and children, and we expect soon to receive another large addition to the number of actual members of the church. This will indicate to you how well our efforts have been received here, in spite of the prevailing indifference to religious matters and how richly they have been blessed.

The country of Cuba is beautiful. There are so many of the stately royal

palms; so many farms with immense fields of the tall, green sugar-cane; such a bright, vivid plant life everywhere, that it is the most attractive country I have ever passed through. There are delicious fruits such as pineapples, oranges, bananas, mangoes and mangas, nisperos, mameyes, and so on. The Cuban houses are wide and have very high ceilings, but are usually only one story high. They have many and wide windows to allow the breeze to pass through freely in the daytime; but all these doors and windows are tightly closed at night, because they consider it dangerous to allow the night air to touch them.

Cubans live for one day at a time, never thinking of tomorrow. If they get money, they spend it quickly. To appear generous when they invite you to a meal, they are wasteful and extravagant. They will give you for the same meal, chicken, roast pig, tenderloin, fish, etc., and all these things will be served in such abundance that two-thirds will be left untouched. They cannot understand how they can invite you to a meal without giving you several different kinds of wine or beer. Now, they are learning not to offer alcoholic drinks to Protestants.

They are kind and generous, and to Americans very respectful. They may



Taken in Calbarien, Cuba, October 15, 1915, just as Dr. Juan Orts was about to preach the sermon for the corner-stone laying of the church, for which Mr. Anderson, the American Consul, gave \$5,000.



criticize Americans behind their backs but, when an American appears among them, all look to him as to a superior; and this is even more noticeable with regard to American women. They may not respect their own sweethearts, daughters and wives as much as we Americans believe they should; but they are truly respectful and courteous to American women.

You will see in some places customs entirely Spanish; in others, entirely Indian; now and then, entirely American; and everywhere you will see a mingling of the three. In some respects, you will believe that you are in the United States, as, for instance, in the matter of dress, in which the men and women both keep right up to date, and for which they spend more in proportion than for any other one item. I am told that they laugh at one who appears in the streets in a dress not entirely in the latest fashion. They themselves must have a new dress for every occasion, no matter how cheap and perishable. It is said that the girls go to church only when they have new dresses, and that the young men go only to look at the girls, and that the only ones who go for genuine religious motives of worship are a few old men and women fanatics. The contempt in which the men as a rule hold the Catholic Church here is seen in the fact that many of them when they marry forbid their wives to go to any more confession, and the Roman Catholic who does not go to confession at least once a year is guilty of a mortal sin. However, three hundred years of Roman Catholicism as the prevailing religion has led them to believe that the teachings of all churches are sham and pretense and can have no actual meaning for them in their individual lives; hence, that deadly indifference which makes work in the Cuban Mission Field exceedingly difficult by contrast with the work in so-called heathen lands, where the people manifest interest and eagerness to hear the gospel.

In some other respects, you will be-

lieve that you are in Spain. The girls and women all trot around on French heels. When they go to church, they wear over their heads a long chiffon veil, usually white, after the fashion of the Spanish lace mantilla, for they may not enter the church (Roman Catholic) bareheaded, and they are not at all partial to hats. A girl may not converse alone with a young man; the chaperon must always be in evidence. If a young man desires to call on a young lady, he may stop outside the barred windows of the sala which open on the street and chat with her awhile. This may continue for weeks, until he asks and receives permission from her parents to enter and be seated. The two thereafter always sit in the sala with the windows open, and the chaperon (even if only a little brother or sister) must be in full view also from the street. Promiscuous visiting is not tolerated. A young man must have "intentions" from the start. To have a "novio" (sweetheart) takes away a girl's liberty, but leaves the man perfectly free. He goes to call on her every night, and stays usually until about ten o'clock; then he is free to amuse himself as he pleases. At a dance, he may dance with other girls; she may dance only with her "novio." He is privileged to go as long as he pleases, and to break the affair off when he gets good and ready. Also, *the man* sets the wedding day, which he postpones as often and for as long as he chooses, even though she may have her trousseau prepared. You can see from all this the relative position occupied by the two sexes. The same is true in more serious matters. A girl's good name may be ruined by the slightest whisper; while a man's reputation is not seriously injured by the gravest breaches of morality.

In still other respects, you will believe that you are in Africa, even in the darkest part of Central Africa, because you will hear day and night the lugubrious tom! tom! tom! of the African drum calling to the African prac-

tices of witchcraft and to the demoralizing African dances. The worst customs of Cuba are due to the mingling of African superstitions with the practices of Romanism. Many keep in the same little bag suspended around their necks, Roman Catholic medals and little bones of animals. In a great many houses, in the same room there will be an altar to the Virgin Mary and several altars to African idols. When they practice their religious devotions, they may say first the rosary and afterwards indulge in the rites and ceremonies of witchcraft or go through with some degrading African dance.

And what is even more terrible is that now and then they steal a young white child, kill it and extract its blood to be used in their abominable heathenish practices.

How can this island be transformed? By means of the gospel carried to the Cubans by American women rather than by American men. Although Cubans cannot deny what they owe to the American man, they are jealous of him and easily resent his interference. Besides, the religious indifference is such that to name religion to many of them is only to make them laugh. Although American women in Cuba are fewer than men, their social influence for good has been a great deal more powerful than that of American men, and the thing most needed in Cuba is the good American type of womanhood. Cuban and Spanish women are in many respects admirable types. They are pretty, affectionate, generous, self-sacrificing, usually good housekeepers, and desirous of pleasing others; but

as a whole, they lack true individuality and real personality. They have been taught when girls to depend absolutely and always either on their mothers or on their fathers and brothers. When young ladies, they depend upon their sweethearts. When married, they depend upon their husbands. They count for very little, if anything at all, by themselves. American women, only by their own daily example of self-reliance, raise them to a higher standard of both private and social life. American teachers are doing a wonderful work in this respect, and the opportunities are the greater because there is a true desire and real admiration for their teaching. This island is the place for private schools. Since in the public schools many of the teachers as well as the pupils are mulattoes or negroes and the white pupils have to mingle with them, all well-to-do people send their children to private schools. Among others, our Mission has a school in Cardenas, at the head of which is an American woman. In spite of the fact that its equipment is not remarkably good, and that there are in that city four colleges conducted by friars and nuns, the Cardenas school has about two hundred pupils—that is, about as many as all the Roman Catholic colleges combined. This is the best possible proof of how great the opportunities are here for American women, and how great is their social influence for good.

Greetings from both Dr. Orts and myself to each member of your society.

*Sagua la Grande, Cuba.*

## A SPINSTER WITH A SWORD IN HER HAND.

MRS. HUGH W. WHITE.

I HOPE it may wound her! I hope it may pierce her to the very heart! I did not purposely put it in her hand, she picked it up herself; but the moment I saw it I thought to myself, I hope and pray she may be wounded—not to death, but unto life by it!

She is a vegetarian, and like many vegetarians, is looking forward to a future life in the Western Heaven. (What is the Prime Meridian from which longitude is reckoned in Heaven, I know not.)

This woman, an unusually sensible.



respectable looking one, has come to our place once in two or three months ever since we have been in Yencheng. She stands up stoutly for her own doctrine—does not believe ours—yet she comes. Once she copied off “Jesus Loves Me” and took it home but never could we get her to take a book. Now we have just learned where she lives and have been to her home.

She received us kindly and a big crowd came in and listened, but still she protests that her way is right and that she cannot believe this foreign doctrine.

When I started away I accidentally (?) left my Chinese Testament laying on the table. She picked it up—The Sword of the Spirit—and said, Did you leave this here for me?”

“I will leave it for you if you will

read it,” I answered. And instead of returning it to me she kept it!



Christian women in training in Mrs. White's field.

Will everyone whose eye falls on this, put up one little prayer for the Spinster with the Sword in her Hand?  
*Yencheng Ku, China.*

## PROGRESS.

MRS. B. C. PATTERSON.

**H**OW cheering is the word Progress! How optimistic it sounds! How buoyant it is of hope!

This message to you is one of encouragement.

By many infallible signs the Spirit has manifested to us, and continues to show his presence.

In arranging the wine-cups for the celebration of the Lord's Supper yesterday, I counted one hundred and sixty-seven and, fearing that might not be enough, I prepared some extra ones.

Then my mind reverted to the first communion we ever had at Sutsien. It was in 1896 or '97. I remember I placed seven wine-cups on a little waiter and four of these were for us missionaries.

And that communion was celebrated in the presence of a heathen audience, and in a room that rivalled the Bethlehem stable for appearances. But sacred it was because of the precious promises it represented, and bright

with a heavenly halo because of the faith which saw a future filled with greater things.

Those three native Christians had to be suspended from the communion afterwards.

Now we have a chapel full of Christians, and a sympathetic audience and native elders to pass the elements.

The character of some of our Christians is also encouraging.

One of our deacons was offered a position recently in the Standard Oil Co.'s store. He said he could not accept unless he had Sunday free and Thursday night for prayer meeting as well.

One of our elders was asked to take the position of head man in the Standard Oil Co.'s place of business here.

He required to close up on Sunday, and while they demurred, they felt he was worth it, and agreed.

The way some of our women can conduct a service and lead in prayer, would do your very souls good.

I sometimes think they are more fitted along these lines than Westerners.

But when it comes to singing their gifts fail. My theory is this is in part due to their nasal, harsh, guttural and sibilant language. I notice they sing much better in English.

If you could realize the difficulties of these Christians living in their heathen homes and surrounded by heathen neighbors living in the same yard,

I know you would sympathize with them more.

They are constantly subjected to ridicule and petty persecutions. One of our Bible women in her prayer told God—"Thou knowest how few of our acquaintances help us in our Christian life. Help us, we pray Thee to make companions of Thy word, that we may grow in grace and knowledge."

Truly the work at Sutsien is of the Spirit and it must prosper.

## HOW "GOLDEN CASTLE" SCHOOL CELEBRATED HER BIRTHDAY.

REV. R. E. McALPINE.

**R**EALLY she was twenty-seven; but like most young ladies, she was not averse to seem a bit younger, and as they had waited two years to celebrate her twenty-fifth anniversary, it was decided to stick to that date.

The weather was beautiful; one of those flawless October days, with scarcely a dot of cloud in the sky. That meant a great deal to Miss Golden Castle and her friends. For in addition

to the general fact that rain in Japan seems to bedraggle the entire scenery grievously, there was the special fact that the first item on the program for the day was almost dependent on fine weather—a banquet under a tent open on all sides.

So when we saw the beautiful, breezy day, we praised the Lord for His goodness in so exactly meeting our needs. And that tent did look handsome! With tables the full length of it



Students of the "Golden Castle" Girls' School.





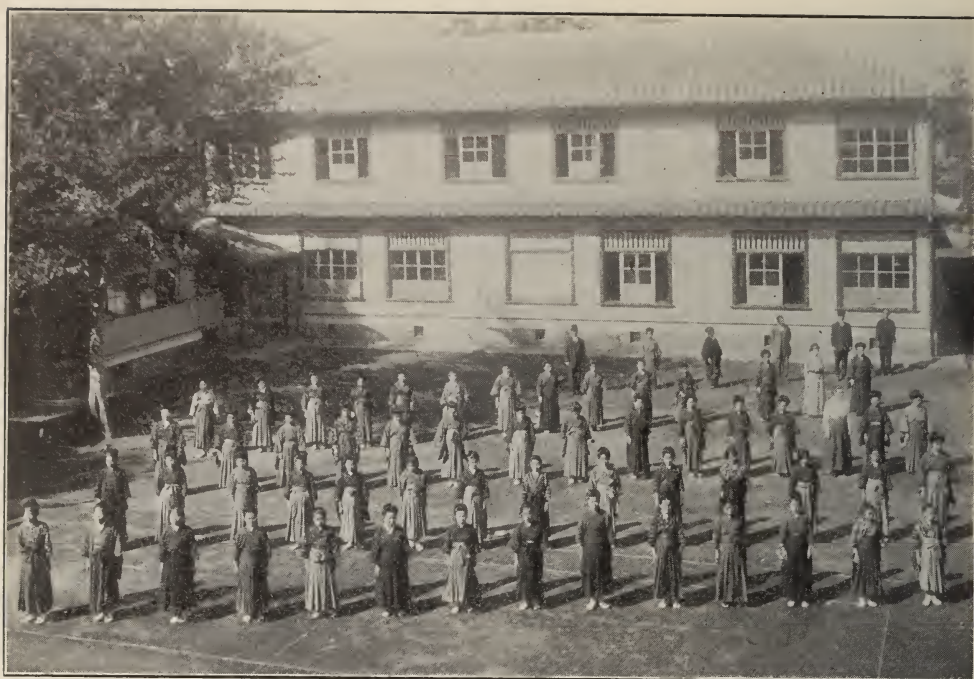
The front and general view of "Golden Castle" Girls' School.

forming a great oblong, snowy linen, shining service-ware, tasteful viands served by demure little girls, the pupils; and the whole scene very tastefully decorated with flowers and flags, it was enough to make us all happy. The after-dinner speech of our kind friend the Mayor of Nagoya completed our happiness, for he was very cordial in his words of real appreciation. He specially remarked on the home atmosphere of the banquet; prepared in home kitchens, and served by the girls themselves—so different he said, from the formal affairs he and his friends usually got at public functions. So he inferred the school was planning to make true homes for Japan—a very happy way of stating an important truth.

The next piece on the program was very solemn—a formal ceremonial celebration in the school chapel. The word "rei" (ceremony) in this land always suggests starchy stiffness, and a school ceremony is among the most stately. In fact, the only real jolly ceremony here is a *funeral*, for then folks make a point of talking loud and lively, and laughing freely—possibly to drive off the evil demons. But in life, and especially school life, utmost

precision and care of detail is essential. Along with this breathless stateliness, however, the several speakers for the school succeeded in getting in a number of clear-cut and important truths, as they set forth the history of the school, its principles and future aims. And the Mayor, the messenger on behalf of the Governor, the Principal of the Government College and others, in their congratulatory speeches seemed almost to join with us in approval of those principles, as they offered their good wishes for the school. And the nearly five hundred guests in the audience got some benefit, we trust, from these truths. At the end, each guest was handed a package containing ornamental cakes, picture postals of the school, a magazine with full historic statements and pictures of each graduating class from the beginning—and last but most important of all, an ornamented copy of a gospel. Of this last, a military man remarked "This is the 'golden' light of your school." We pray that this remark meant more than mere politeness with him.

That night again, in spite of the long hours previously given, a full audience



The dormitory of the "Golden Castle" Girls' School.

gathered for the final section of the program; a literary and musical performance conducted by the pupils. This again brought out at many a point the Scripture teachings, often in the very language of the Bible. Notwithstanding this, the audience seemed highly pleased with it, and the newspapers next morning gave us very warm words of praise. These things, we feel, will be highly useful in breaking down old and hard prejudices, and in extending the positive influence of the school. How much of this still remains may be inferred from the kindly-

meant counsel of the principal of the leading high school of the city. As he departed, he took our head teacher aside and gave the kindly caution that we should not be quite so open in manifesting the *Christian* character of our school. "Better taste, and more to your advantage to omit such things mostly" he cautioned; showing how dense was yet his own ignorance of our principles.

Altogether we feel that it was a great occasion, and well used if we may be pardoned for seeming to boast of ourselves. May the Lord bless the school!

## ATTENDANCE AT A SIXTIETH ANNIVERSARY FEAST.

WM. P. PARKER.

**I**N KOREA, as you all may know, the years are named in cycles of sixty, so that after anyone passes his sixtieth birthday the name of his years begin over again in the same order as from his birth, so he is said to have completed the cycle, and, if well-to-do, gives *the* feast of the most im-

portance in his life. During the past week Mr. Black (or Hyen, in Korean) has been celebrating for six whole days this greatest event in his life, and on one of these days he invited the foreigners and prominent Korean Christians of Mokpo to take part. Now, Mr. Black is one of the richest men in



Mokpo, and did not stint himself on his feast; rumor said he spent three thousand yen, or more, and for once I believe rumor did not exaggerate. Every beggar that came to the house during the feast received a new suit of clothes, every one that wanted them (and these were not few), received tickets for three six sen drinks of wine, and then came back for more; on the day of our reception the old gentleman spent forty yen on food alone (for about twenty-five people) besides thirty yen or more for entertainment of various kinds. Hyen Chinsa Scholar Black, (for he is an old Korean Scholar of rank), has an income of ten thousand bags of rice (\$20,000) per year, besides a large income from money lending, and is reported to be worth \$250,000. He has two dignified sons of mature years, and several daughters.

Of course the Christians have preached to him, and he has heard the gospel story over and over, but the very rich are a hard class to reach, and although the old man has never been particularly antagonistic to Christianity, he has never shown any real interest till lately. Dr. Leadingham has been treating his daughter-in-law, and this has opened the way for preaching as never before, the old gentleman becoming well acquainted with the doctor, and quite friendly. Never has he shown especial favor to the church till now, and we feel that Dr. Leadingham has been used of God to open the way to the old man's heart.

We were invited at 1:00, and left our house about 1:30, but even then were much too early, as it was 3:00 before we began to eat. We were shown in by one of the school teachers and a special usher, and were asked to pardon the lateness of the meal, and invited to take seats out on the raised platform which covered his whole yard, and which he had built for the occasion. This was screened in with beautiful Korean and Chinese screens exquisitely worked, and formed part of the room in which we ate, for the doors



Mokpo Church, Korea.

were all thrown open. We formed a ring around a table as we waited, and pretty soon the youngest son came, spoke to each one of us, and asked our forgiveness for the delay. Then the old man himself came, and was presented to the foreign men, to each of whom he made a profound bow, his under jaw dropping open as if hinged each time he bent over. He gave us each a dancing girl whom he made sit by us to do our bidding, and then took a seat himself by Dr. Leadingham, with whom he talked the whole time till the meal was served. We were all offered cigarettes, which we declined, and as a tribute to us, the dancing girls also were forbidden to smoke. At three o'clock we were called to the long table, and were seated, the foreigners and their wives at the end next to the host, and the Koreans with their wives at the other end. The old gentleman got up, told us that although we had nothing to eat (the table was full, of course, and, as Mr. McCauley said, had enough on it to feed the allied army in France, or a good bit toward it), he hoped we would do the best we could under the circumstances, and also said he was glad that we had condescended to come, to which speech the Korean elder made a fitting reply for us all, expressing our gratitude to the old man. A short pause followed, and then the same elder got up and said, "Let us pray." He made a most beautiful and appropriate prayer of thanks, and called down God's bless-

ing on us all assembled there; surely heard and accepted by our Father. The crowd of sight-seers looking on all around us (there was no attempt made to keep them out) and those in the room who were not Christians quieted down perceptibly during the prayer, and all must have heard and been impressed, for no show of disrespect was seen. The host acquiesced most graciously.

The food was Korean, but was served foreign style; we sat at table in chairs, and although we had to eat with chopsticks, we had dishes, and could help ourselves to what we pleased. Mr. Swinehart and Mr. McCauley ate some of practically everything on the table, and were loud in their praises of all of it; some of us couldn't do that well, but everything we did eat we really enjoyed, for it was undeniably good. Of course there was kinchi (a kind of peppery pickle), and hot fishy soup, and also sweetened rice cooked with something like molasses, a very good combination. There was delicious slaw with olive oil dressing, thin sliced meat of two or three kinds, preserved lily root, raisins, bread, cakes, and candy, and to wind up with fruits and real coffee and cream. We were offered beer to drink, which of course, we would not take, except one Korean lady who took some by mistake, and "fell all over herself" in embarrassment at her mistake.

During the meal the dancing girls performed to entertain us, and a first-class Korean band played. The dances were most graceful and modest, so different from an American dance, for with the Koreans the feet play the least important part, the hands and swing of the body being most prominent in it all. First two girls together swung knives around them dancing and swaying with perfect rhythm, performing every act perfectly in accord with the music. The second dance was a "priest dance," one girl came out with veiled head, and very long sleeves, and gave herself over for thirty min-

utes to the most wearing exercise and the most delicate performances. And then after she had done apparently all that was possible to be done in graceful and exhausting movements, two Koreans held up a drum which she beat industriously and well with two sticks, keeping up her movements all the time, and giving the strokes in all sorts of positions, with her back to the drum, over her shoulders, and at times balancing herself on one foot. No description can do justice, for it is necessary to see their skill to begin to understand the true gracefulness of it all.

The dancing girls among the Koreans are the best educated of their women, and are trained to entertain the rich. Of course their training makes them bold, but they are not in a low caste necessarily, and if converted make some of our best workers, for they have been taught as few Korean women are. A number of our very best Bible women, North and South, were once dancing girls, and because of their former knowledge of old Korean subjects, can expound the Bible much more intelligently, and have a wonderful force and vigor in their work. And so when we were each given a dancing girl to wait on us it was a high mark of respect, for they are more than maids, and entertain as well as serve. It is true that we were much embarrassed, and hardly knew what to do, but in the eyes of an Oriental we were highly honored, and should have felt so.

The old gentleman went out of his way to honor us in everything. I have spoken of how the girls were forbidden to smoke, likewise no drinking was allowed after our host found that we did not indulge, and there was perfect order and comparative quiet in all that was done. As a special honor to the foreigners and to the Christians, in our case our wives and daughters-in-law were invited, for this is not Korean custom and was a great concession. Not only so, but contrary to all precedent, and for that reason the greater "taijup" to us, the old man allowed his own wife



and daughter-in-law to sit at the table with all of us.

We presented to the old man a Chinese New Testament, and to his wife the same volume in pure Korean, telling our host that we not only hoped that he would live many years of a useful and happy life here on this earth, but that he would learn from that book

the way of eternal life above. He thanked us, and is certainly showing a mind open to be taught. Pray with us for his conversion, believing, for surely God is touching the old man's heart. And pray with us that many such as he may see the vanity of this world's goods and come to their Saviour.

*Mokpo, Korea.*

## PERSONALIA.

### WEDDING.

#### WOODBIDGE-NEWELL.

A very pretty wedding was celebrated recently at "Stevenside" Port St. Catherine, when Dr. S. Isett Woodbridge, of the "Chinese Christian Intelligencer" was married to Dr. Mary Newell, of the Margaret Williamson Hospital, West Gate. The rooms and grounds were very prettily decorated and there was a large assemblage of guests from Shanghai, Nanking, Hangchow, Soochow, and other centers of the work with which Dr. Woodbridge is associated.

The Rev. F. P. Price, D. D., officiated. The ribbon bearers and attendants were Master Charles and Miss Jeannie Woodbridge, and the Misses Rose Lobenstine and Julian Price. Mrs. R. M. White presided at the piano playing "A Perfect Day" also Lohengrin's and Mendelsohn's wedding marches.

The bride's dress was made of white stain crepe trimmed with Carrick-macross lace. Attention was directed to one of the lady guests who wore the identical dress which her mother used at the Lincoln inauguration in 1861. Refreshments were served after the ceremony, and a large number of beautiful presents were displayed. The happy couple departed amidst many congratulations on their honeymoon trip which will be spent up country.

—China Daily News.

The friends of Prof. and Mrs. C. C. Knight of Lavras, Brazil, recently be-

reaved by the death of their little boy, Clyde, Jr., will rejoice with them in the arrival of a little girl, Emma Thomas, who came on the morning of October 26, to bless their home.

Mr. and Mrs. Knight are resting at Acheson, Va., and hope to be able to return to the field in the early spring.

We take pleasure in introducing our young readers to Master J. Hervey Ross Jr., of the Mexican Mission. He has a "forward look," which we hope he will retain through life. We also hope that by the time he is ready to take up his work in the foreign field, Mexico may have ceased to be a foreign mission field. Now is the time to press forward in work there as never before. The changes most needing to be wrought there are in the religious and intellect-



James Hervey Ross.

ual character of the people, rather than in their industrial and political situation, badly as those need to be changed.

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Writing from T. K. P., October 1st, Dr. James B. Woods says: "The health of the station has been good, and the reports from T. K. P. at Mission meeting, as well as from the whole mission, were the most interesting and encouraging I have ever heard since I joined the Mission. This next Sunday is Communion and a large number of inquirers are in from all directions and from as far distant as fifty miles, two days' journey. Time, not miles, is the real measure of distance in inland China."

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Rev. G. E. Henderlite writes that Rev. W. M. Thompson and Mrs. G. W. Butler and her two daughters would leave Garanhuns for home about November 1. They should have arrived before this number of the Survey is issued. We extend to them a cordial welcome. Mrs. Thompson has been for some time at Lexington, Va., where she has a splendid boy at the W. L. University, preparing for his life work, which we hope will be in the mission field.

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We call special attention to Mrs. Patterson's striking article on "Progress" at Sutsien. It must have required the very heroism of faith to sustain our workers in China during the early years of their work. We rejoice with them now that they are seeing the fruits of their faith and patience.

What Mrs. Patterson says about the lack of musical ability in the Chinese we would account for by the fact that during the ages in which they had nothing to sing about the musical cord in their throats became atrophied. We remember that the efforts we heard them make in that direction sounded much like the noise made by blowing on a piece of paper through a comb.

A note from Dr. R. B. Price written from Nanking, October 16th, announces his safe arrival in China and his entrance upon his work. His first work, of course, will be to learn how to talk a little and for that purpose he will go for the first year to the Language School at Nanking. After that he will go to Taichow Station to which he has been assigned. Dr. Price says that the passenger list of the Mongolia, on which he sailed, contained 140 missionaries besides 22 missionary children. Of this he says—"I can say for one newly appointed missionary that the most inspiring sight on the boat was the joy and happiness that the veterans showed in their faces as they felt themselves drawing nearer to their fields of work."

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A letter from Dr. Morrison dated Sept. 22nd, states that Mr. and Mrs. Allen were just leaving for home at that date. Taking for granted that they met with no unusual delay they should be at home before this number of the Survey sees the light. We extend to them a cordial greeting and hope they will both regain their strength sufficiently to warrant their going back when their furlough is over. Dr. Morrison says "They are two choice young people, and have done a splendid work and live a fine life among the people, and leave behind them a splendid impression."

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Dr. Allen C. Hutcheson of Kashing, China, is taking post-graduate work in New York during his vacation. He writes that Mrs. Hutcheson had gone to the Presbyterian Hospital for an operation, which was successfully performed, and he was hoping to have her back home well in a few days. Going under the knife seems to be a regularly established feature of missionary furlough life these days.

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A note from Mr. Swinehart tells of the safe arrival in Korea of Dr. and



Mrs. Robertson and their assignment to Chunju station to take the place of Dr. Daniel, who will return home next spring, not expecting to return.

We are grieved to hear that Dr. Forsythe is lying very ill at his home in Louisville, suffering greatly in the flesh but always rejoicing in the spirit. We are sure that his multitude of friends throughout the Church will not forget him in their prayers of intercession.

A note from Rev. Palmer DuBose announces his safe arrival and his hearty and happy entrance on his work at Soochow. He sends us communication for the Survey, which we appreciate. We take this occasion to remind the brethren in all our fields that when their several months come around to be written up in the Survey and they forget us, that means that their fields will not have the attention and interest on the part of our churches that they ought to have.

### DO YOU KNOW?

1. What is the supreme qualification of a foreign missionary?
2. What constitutes a real Mission Study Class?
3. What missionary in Africa was the gladdest to see the arrival of the last reinforcements and why?

4. What is the "Golden Castle" Girls School and how old is it?
5. How much has the church at Sutsien grown in ten years?
6. How young men call on the young ladies in Cuba?
7. How they count people's ages in Korea?

### SENIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1916.

Prepared by MISS MARGARET MCNEILLY.

*Topic—China.*

Hymn—Selected.

Scripture—God's Word on Giving.

Prayer.

Minutes.

Roll Call—Answer with a curious custom of China, or a fact about China.

Business.

Solo—Selected.

Reading—"God Doesn't Blame You."

Topical—The Chinese Woman and Industry.

The Bible and Chinese Civilization.

America's Opportunity in China.

Mr. Eddy's Interpreter.

Hymn—The Morning Light is Breaking.

Chain of Prayer, closing with the Lord's Prayer, in concert.

#### *Suggestions:*

Cut apart the leaflet, "Facts About China," and distribute among the members of the society. Roll call may be answered with these, or the leader could number them and call for them in order, at the close of the meeting.

The subject for the month is Mid-China, but the articles given are on China in gen-

eral, so for recent news of our Mid-China mission, use the current issue of The Missionary Survey. A review of the work, which may be obtained from "Southern Presbyterian Missions Abroad," the Annual Report of the Executive Committee of Foreign Missions, will be found profitable.

In the Scripture Exercise, let the leader number the references and distribute them among the members of the society; then let her announce the subject, and call for the numbered reference.

In the Missionary Review of the World for February, 1915 there are some excellent articles on China. "Rising Churches in the Non-Christian World," by Arthur J. Brown, will be found helpful in giving further information on China. This is one of the new Mission Study books, and may be had in either paper or cloth.

The above program, together with the literature to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Avenue N. Nashville, Tenn. Single copy, 10 cents. Subscription price, \$1 per year. Programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations:				1915	1914
November	1915	1914			
Churches	\$ 22,104.45	\$ 19,970.19	Societies.	35,173.11	36,586.80
Churches, Japan	42.03		Societies, Japan	143.63	
Sunday Schools	452.79	602.47	Miscellaneous Dona-		
Sunday Schools, Japan	447.56		tions.	15,870.36	20,304.43
Societies	7,909.26	6,895.06	Miscellaneous Dona-		
Societies, Japan	33.25		tions, Japan	52.12	
Miscellaneous Dona-					
tions.	2,406.60	1,643.67			
				\$204,911.81	\$208,187.00
	\$ 33,395.94	\$ 29,111.39	Legacies	1,935.97	12,436.07
Legacies		3,685.42			
				\$206,847.78	\$220,623.07
	\$ 33,395.94	\$ 32,796.81	Appropriation for Fiscal Year		
For Eight Months, April 1, 1915, to Novem-			ending March 31, 1916	\$506,646.27	
ber 30, 1915:			Deficit March 31, 1915	63,286.98	
Churches	\$139,549.61	\$145,906.51			
Churches, Japan	64.65		Total for Fiscal Year	\$569,933.25	
Sunday Schools	3,667.49	5,389.26	Amount needed each month	\$47,500.00.	
Sunday Schools, Japan	10,345.84		The receipts for objects outside the budget		
			for the eight months' period, are	\$17,846.74.	
			Nashville, Tenn., Nov. 30, 1915.		
			EDWIN F. WILLIS,		
			Treasurer.		

JESUS AND I.

"I cannot do it all alone,  
The waves run fast and high,  
And the fog's close chill around,  
And the light goes out in the sky;  
But I know we two  
Shall win in the end—  
Jesus and I.

"Coward and wayward and weak,  
I change with the changing skies—  
Today so eager and brave,  
Tomorrow not caring to try;  
But He never gives in,  
So we two shall win—  
Jesus and I.

From Mrs. E. C. McDonald, Secretary, Gainesville, Texas:

"At the last meeting of our Society, the ladies voted to send you a note, expressing their high appreciation of *The Missionary Survey*. With the first copy we were delighted and our praise and enthusiasm have increased with each number. They each declared this latest number to be the climax of any previous issue. It places the best material in our hands with which to make our meetings instructive and interesting. And, best of all, we believe it has interested more in missions and will consequently broaden and deepen interest in the mission work of our church."





## “LITTLE AUNT.”

Written by Nettie DuBose Junkin (age 10 years.)

ONCE upon a time there was a Chinese girl called Maog, which means “Little Aunt.” She lived on the canal bank in a little village. Her house was made of mud and straw, mud walls and a thatched roof. She was engaged to a rich man and it was very near to the time to get married.

There was a big flood and she was looking at her wedding clothes when the flood came. Her house was washed away and she jumped into the box of clothes and floated down the river. A man saw her and caught hold of the box. He threw her into the water and took the clothes to his house. A poor man saved her. He had no wife and had

no money to buy one.

After a while the girl came to get married. She cried and cried and said she didn’t have any clothes. So the man who had taken her wedding dress said: “I have a dress” and he gave her her own clothes. She looked and saw that this was the man who had stolen the clothes and had tried to drown her. Of course she said she wouldn’t marry him so they both went to the Emperor to settle the matter. And the Emperor said she did not need to. So she took the clothes and went and married the man who had saved her life. And so they lived happily ever after.

*Sutsien, North Kiangsu, China.*

## A CHINESE STORY.

Written by Margaret Patterson (age 9 years.)

ONCE upon a time there were two brothers. One was rich and the other was so poor that he could hardly live.

One day the poor brother was out in the woods sawing and a big bird came to him and said to him: “In a country far away you can get as much gold as you want.

“Get on my back and I will carry you.”

So the poor man got on the bird’s back and started off.

And when the poor man got over to that country he began to dig gold.

The bird told him to start away before the sun rose. So he dug and dug, and then the sun began to come up. The bird came and the man got on the bird’s back and reached home before the sun burnt him up.

But when the rich man heard of it he wanted some gold too, so he rode on the bird’s back.

The bird told him about the sun burning him up if he stayed too long, so he dug till the sun rose; then the bird came. But the man dug a little bit more and a little bit more until the sun burnt him up.

*Sutsien, N. Kiangsu, China.*

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## LETTER FROM MRS. R. M. WILSON,

SOME weeks ago Mrs. Kim, the hospital Bible woman was doing personal work in a nearby village when she came across a little sick boy lying by the roadside. He had no clothes and his feet were so swollen he could not walk, besides he was weak



The poor little boy who has nobody to love him.

and hungry. He was too small to tell his name or anything about himself. She brought him to the Ellen Lavine Graham Hospital where his troubles were treated and soon cured. His enormous abdomen proved to be the result of being the dwelling place of four different varieties of animal parasites better known as worms.

He is well and happy now but his happiness was very much upset the other day when he was put on a cooley's back and sent back to the village from whence he came. The cooley searched the whole village for a half-

day looking for his parents or family, but all in vain and the head men in the village could give no information about the poor little outcast. So the cooley placed the little fellow near an inn and slipped away, hoping that some of his family would come out and get him. A day later as Dr. Wilson was passing through Kwangju a child was heard crying and Dr. Wilson supposed he was getting a thrashing. When he stopped at the Japanese drug store for some drugs the little fellow came up to the side of the buggy crying this same loud tune that was heard at the other end of the town. As soon as Dr. Wilson said "Get in the buggy and let's go to the hospital," all tears passed away and he has been as happy as a lark since.

He is a bright, cute little fellow about 3 years old, but the hospital is no orphanage, so we will have to send him out to make room for someone else who is sick.

This is often the case: after curing



Children of Mr. and Mrs. W. F. Bull, Kunsan, Korea. From left to right: Virginia, William, Margaret, Abby (baby).



their diseases, it's hard to find a place for them or to get rid of them.

Today at Sunday school Elder Choe stood the little fellow up on the pulpit stand and made an announcement to this effect: "Here is a fine boy to be given away if the right party will apply."

Another case of peculiar interest was that of a man who was operated on yesterday. He had an opening or sinus on his cheek bone and during the operation a piece of wood one inch long and an inch in circumference was taken from within the cheek bone. He had

fallen five years ago, and driven this green sharp stick into his face and it had been there all this time, though he had no idea that it was there. It took only about five minutes to do the operation but think what a difference there will be. As it was taken out one of the Koreans remarked, "Won't he feel cool and pleasant with that out?"

We see so many cases like this or worse and a little medical attention means far more to them than you can imagine. I will try and write you a note from time to time and tell you of more of these cases.

## JUNIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1916.

Arranged by MISS MARGARET MCNEILLY.

*Topic—China.*

Song—Children's Missionary Hymn.

Scripture Reading—Ps. 19.

Prayer—For the children in China.

For our work for the children in of China.

For the children of our missionaries in China.

Minutes.

Roll Call—Answer with a curious custom of China.

Business.

Song—Selected.

Recitation—The Heathen Are So Far Away.

Story—Shu Ching.

Story—Ai Mei's Soliloquy.

Song—Only a Little Baby Girl.

Prayer—Closing with the Mizpah Benediction.

### *Suggestions:*

The little question books on China (price 5 cents), which may be had from the Executive Committee of Foreign Missions, will give some of the curious customs of China,

should the children not be able to find them elsewhere.

The recitation may be divided, if it seems too long for one child to learn.

If the child giving Ai Mei's Soliloquy could be dressed in Chinese costume, it would add to the interest of the meeting.

Let the leader drill the children on the names of our Mid-China stations.

Pray earnestly for the work for children in China. Make a "New Year" resolution to pray each day for our missionaries.

The song, "Only a Little Baby Girl" may be had from Miss Annie G. Bailey, 36 Bromfield Street, Boston, Mass. (Price, 5 cents per copy.)

The above program, together with the literature to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Avenue, N. Nashville, Tenn. Single copy, 10 cents. Subscription price, \$1 per year. Programs are issued the 15th of each month for use the succeeding month.

## MR. AND MRS.—MISSIONARIES,

W. H. MORSE, M. D.

I shall never forget the first Sabbath when they came into the Sabbath school, two well-dressed boys, plainly twins, and as plainly Italians.

"Two Italian boys," I said when I greeted them.

"No, sir," both replied, "Americans, really."

"What are your names?" I asked.

"Emar and Emaress," they replied. "Emar and Emaress di Roca."

"Emma is a girl's name," I said.

"Yes, sir," they replied.

"How do you spell your names?" I asked.

"Em-a-r, I guess," said a German boy who sat next to them.

"Why, no, sir," both exclaimed emphatically. "My name is spelled M-r," said one.

"And mine is M-r-s," said the other.

"That's Mister and Missis," said the German lad, laughing.

It was amusing, but I said nothing fur-

ther, and placed them in a class after taking their address.

Next morning I went to the address given, and there found an Italian barber shop, but on the sign the words, "Victor di Roca, American Barber." The twins were just going to school, and the barber met me with politeness.

"I reckon this is Doctor?" he asked, handing me a chair. That "I reckon" impressed me peculiarly. Then he began to speak of the weather, and in the course of two minutes used three times the expression, "You know, Teddy Roosevelt says!"

"I called," I said, "about your boys. Glad to have had them with us on Sabbath. How, do I understand, do you spell their names?"

"M-r and M-r-s!" he replied. Then, noticing that I was puzzled, he went on, "I know," he said, "what those abbreviations stand for. That is all right! But I am an ambitious man. Before I left Italy I made myself understand what it is that makes Americans prosperous. I caught on to your ways of speech, I saw the big men are Protestants, and I became a Protestant. I wanted to be a Dutch Reformed, as Teddy is, but as there were none around here, I went to the Methodist, as Mr. Fairbanks is Methodist. In all ways I am and do and be American. I married a girl born in Boston; Marherita, but I call her Maggie, you bet.

"I wrote my name Mr. di Roca; but folks laughed at me. My brothers in Palermo wrote and asked me if I was 'Signor' yet? Great to be called Signor. When the twins came, I said that they should have legal right to M-r and M-r-s, although both are boys. That's how they got the names. They are in for it to be really American. They play ball! They have Bibles, and read them every day, and sleep with them under their heads every night. We have family prayers, and at the close we all salute the American flag. Yes, sir, I guarantee we're American!"

From that time I was interested in the boys, although they were not as interesting as some of their race. They always looked and behaved well, but they were neither precocious nor extraordinary in any way. I doubt not that if they had not been under Sabbath school influence, they would have aped the American boys who used tobacco, played cards, and acted "fast." But they had none of these bad habits, and were straightforward, manly fellows.

They had been in the school a little more than a year when, one evening, their father came to my office with them. At once he made his business known.

"Our ambassadors at Europe are really us, aren't they?" he asked. "Same as if they could say, 'I am the United States,' isn't it?"

I explained the representation of our government at foreign courts, and he responded with, "Just as I thought! Now," he continued, "I have two brothers in Sicily, Pierto and Beppo. Not Christians, though I have sent them American Bibles. I want them to be, though. Listen! If King of Italy wanted me to give Mr. Taft a medal, could Mr. Taft have some one in Rome to take it as if it was himself?"

"Undoubtedly."

"Then I want Emaress to represent his Uncle Pietro, and Emar to be Beppo, and to have them baptized and be church members for their uncles. See? Then I can write my brothers and tell them that they are now Christians."

It was with difficulty that I dispossessed him of the absurd but highly original idea. He continued solicitous for those brothers, and when, a year ago, his boys gave their hearts to Christ, he 'rather wished it was the two zios (uncles).' Ordinarily happy and good-natured, when he heard from his brothers, and there was no apparent evidence of change of heart, tears would come into his eyes, and he would ask prayers for them.

Late in the evening of Sabbath, May 23, he came to my office with the boys.

"Have you heard?" he said. "Italy has gone into the war. Wednesday my boys sail for Naples."

"What?" I said, "to enlist? They are only sixteen, and American born. Surely."

"Not that!" he interrupted. "It is for the sake of the zios, and others, my relatives, who are not Christians. They will go in the war. Listen! Your collie died. You did not have a minister and a funeral. No. Say, Italian soldiers, with no Bible, no respect for priests, will die—like dogs. Austrians kiss crucifix. English and junkers have plenty Bibles and chaplains. Italians—no hope! I cannot go, for I would be impressed. Mr. and Mrs. can, and are going, to talk to the zios, and to others. And they are both going to take lots of New



"We can do it—Take the American Bibles to our Zios."



Testaments for soldiers. Hurrah! Will it not be nice? How we will pray for them!"

Of course, no one was dissuasive, and on Tuesday afternoon the boys left with missionary ambition, for New York, where they provided themselves with supplies of Italian New Testaments, and sailed for Naples.

On the morning of the last day of June, I found di Roca's shop draped with American flags, and as I passed he came running out.

"Memorial Day!" he exclaimed.

"That was a month ago," I replied.

"Oh, come in! come in!" he cried. It is memorial day, sure. Sure, as shooting, as T. R. says!"

He caught my hand and drew me into the shop.

"Read that!" he fairly screamed, handing me a letter, postmarked Catanit. It read:

"Dear Father:—This is to inform you that Z. Beppo and Z. Pietro were already Christians by the Bibles you sent, but didn't want to brag, so did not write, lest you might think they disrespected America. They are O. K., and so glad we brought the Testaments, as they helped give to others. They say it will be great to give Testaments for the reservists from America when they come. We told what you said about collie dog dying, and Italian soldiers like the dog and Z. Pietro said Amen, like ministers do. He and Z. Beppo are in the army, and they ask your love.

Yours truly,

MR. AND MRS.  
—The Presbyterian.

## HOW IT GROWS—THE MISSION BAND.

Leader:

"Mistress Mary, sweet as a daisy,  
How does your Mission Band grow?"

Mary:

"O, with money and with meetings,  
And with pictures, maps and greetings,  
And little maids, all in a row."

Leader:

"Teddy, Teddy, ready and steady,  
How does your Mission Band grow?"

Teddy:

"O, with earnestness and fun,  
And some work for every one,  
And merry boys, all in a row."

Leader:

"Lizzie, Lizzie, always busy,  
How do your meetings grow?"

Lizzie:

"O, with topics and a leader,  
And the love with which we heed her,  
And Mountaineers all in a row."

Leader:

"Benny, Benny, as bright as any,  
How do your meetings grow?"

Benny:

"O, with Strangers from all Nations,  
The West, and Indian stations,  
And our colored friends, all in a row."

Leader:

"Peter, Peter, who is neater,  
How does your money grow?"

Peter:

"O, with many a dime and quarter,  
Saved from cake and soda water,  
And pennies earned, all in a row."

Leader:

"Harry, Harry, do not tarry,  
Say how should all Mission work grow."

Harry:

"With unselfish, patient living,  
And a glad and generous giving,  
And loving hearts, all in a row."

—Adopted.

From Miss S. W. Henderson, Walterboro, S. C.:

"We cannot get along without so valuable a booklet (as the *Missionary Survey*) in making out programs, etc., for our missionary societies—for both Juniors and Seniors.

bgkqjbgkqjbmmb

## A TRUE NEW YEAR.

If only one kind word  
a day  
Each little child would  
do,  
Our sad old world this  
coming year  
Would be made over,  
new.

Dear children, see, just  
count it up—  
For every child alive,  
You multiply as many  
times  
Three hundred and  
sixty-five.



## JUNIOR HOME MISSION PROGRAM FOR JANUARY, 1916.

## FIVE WAYS TO SERVE.

Prepared by MISS BARBARA E. LAMBETH.  
THE NEW YEAR.

"Speak to all more kindly  
Than the year before.  
Pray a little oftener,  
Love a little more;

Cling a little closer  
To the Savior's love;  
So—life below shall liker grow  
To the life above."

1. Song—"Tell It Out."
2. Recite in concert, the Apostles' Creed;  
followed by a short prayer that all  
may be true followers of Jesus.
3. Transaction of Business.
4. Song—"O, Zion Haste!"
5. "Inasmuch"; Matt. 25:31-40.
6. Exercise—"How Our Mission Band  
Grows."
7. Prayer—Of thanks that we may show  
our love to God by deeds of kindness  
to His needy ones.
8. How the Twins are Serving God.
9. Song—"We've a Story to Tell."
10. How the Right Hand of Assembly's  
Home Missions is Serving.
11. Recitation—"A True New Year Wish."
12. Song—"Christ for the World We Sing."
13. Prayer—That we may have hearts of

tender pity for all God's needy chil-  
dren; and that we may be loyal to  
Him in service to them.

## Notes:

3. Be businesslike in transacting business,  
so that most of the hour will be left for  
the program.

6. An exercise for seven. Explain that  
only as we love our Savior and his needy  
ones, can we grow in grace and in his ser-  
vice; that all we do must be done for love  
of him.

10. Draw on paper or blackboard the  
right hand of Assembly's Home Missions  
(with editorial on page 44), substituting  
"Needy Ones" for 4 Classes, to represent  
the help given weak churches. Then have  
an incident told for each of the fingers.  
Get these from Annual Report, leaflets; this,  
and former issues of The Missionary Sur-  
vey.



# AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMB DIN, LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

## THE WORD THAT CAME.

A Happy  
New Year  
To You

"You go to the south or north  
Because of the Word that came.  
What was it that sent you forth?  
The charm of a mighty Name.  
He is the leader you keep in view,  
Be the days of labor many or few—  
And we are the hosts who pray for you,  
Because of the Word that came."

A. D.  
1916

## INTROSPECTION.

THE greetings of 1916 both gladden and sadden. A New Year always raises the question: Are we making real progress, or only marking time?

Retrospection, looking backward, is highly instructive, but ordinarily very disappointing by reason of failure to realize our highest ideals. Prospection, looking forward, is more stimulating because usually buoyant with hope. Introspection, looking within, will frequently serve the best purpose of all. The soul shall know its secret springs of action, the controlling motives of conduct. Higher attainments are possible only as the inner self elevates its aspirations in accordance with purer purposes and nobler aims, born of the Spirit of God. In the secret chamber of the soul, what greater deeds, therefore, beckon us to our best efforts? What new panorama fills the distant horizon? What new perspective thrills the soul, eager to make the best investment of life and means for the Master's service?

The onward rush of events brings

things so rapidly to view as to allow but little time to fix attention upon any one, and consequently a fundamental may be displaced by something comparatively unimportant. Let us learn to discriminate carefully between the apparent and the real, between the external and the heart of things, between mere movement and real progress.

Movement in itself is not necessarily progress. The flying train dashes by milestone and station in quick succession; but the "merry-go-round" may make greater speed than many a train, yet it gets nowhere.

Progress does not necessarily mean always visible results. God sees the silent forces working during the deadness of the winter; we see the bursting forth in the spring. God sees the germination of the dying seed in the soil; we see the harvest later.

The highest test of efficiency consists not in ability to "run and not be weary," but rather to "walk and not faint." Not the swift "expert" who rushes hither and thither telling others "how," nor the hustling evangelist who

gets speedy results, but, the plodding pastor who keeps a steady pace, and leaves behind him a record of permanent results.

In our summary of activities for 1915, we could enumerate churches organized, buildings erected, sermons preached, additions on profession of

faith; but "the Lord seeth not as man seeth," and if He should furnish an inventory of our best achievements, doubtless it would consist chiefly of things invisible to "man's blindfold eye," destined to yield "in due season" golden sheaves of precious grain.

### BOTH HANDS FULL.

Symbols, charts, figures of speech, statistics, spiritual results, etc., have all been laid under tribute to enlarge our perspective; and yet we realize that they have been utterly inadequate to impress the Church-at-large with the comprehensive scope and fundamental importance of Assembly's Home Missions.

The object of this effort is to present the subject by means of a new diagram which will both appeal to the eye and characterize the aims and ideals of 1916.

resent the eight Departments of our gathering operations.

The human hand is the most marvelous machine ever created. Fingers are the efficient and necessary parts of the machine; and their combination spells co-operation. The hand is the symbol of taking hold and gripping the work. "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God."

It is when the heart goes with the hand, that there is entire consecration of all the assets of soul and body. This thought moved John Cal-



One hand is filled with the dependent classes, whose great need constitutes the modern but mute "Macedonian Cry," for help, and which have been assigned to Assembly's Home Missions as its chief responsibility.

The other hand indicates the spheres of operations by which the compassion of Christ is made to touch these destitute lives, that they may be thrilled with the joy of God's love. It requires the fingers of both hands to rep-

vin to adopt the symbol of "a heart in a hand" as the expression of his loyal service to God.

Assembly's Home Missions has but two hands, and they are both full. God's people have thousands of hands and hearts. Shall they be laid in entire consecration on the altar of Christian Service? Shall we have the full co-operation of all the spiritual forces of the Church, in loving ministration



to the needy in the name of Jesus, whose life is our example and inspiration? May we have the influence of God's Spirit, at this beginning of the

year, in such fullness as will result in a sustained effort on the highest plane of Christian activity throughout the whole year.

## ANOTHER YEAR.

Earth giveth unto us  
Another year  
Miraculous—  
Her beauty to behold,  
New dawns of rose and gold,  
New starlights to enfold  
Our dreaming sphere.

Christ giveth unto us  
Another year  
Of burdenous  
Tasks, blessed for His sake—  
World's pity to awake,  
To bind up hearts that break  
Beside us here.

Love giveth unto us  
Another year  
Of marvelous  
Ointment for weary feet—  
A shadow in the heat,  
Home welcomes and hearth-sweet  
Communion dear.

Hope giveth unto us  
Another year  
Adventurous—  
To follow the climbing Good  
By thorn and beast withstood,  
To heights of Brotherhood,  
Through dim to clear.

God giveth unto us  
Another year—  
All luminous  
With Him, our shining Source,  
Divine, redeeming Force,  
Of Life's bewildered course  
Still Charioteer.

—Katharine Lee Bates.

Ever-Living God, by whose mercy we have come to the Gateway of Another Year; grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy Way, and labor more faithfully in Thy Service, according to the teaching and example of Thy Son our Lord. Open our eyes to the wondrous changes wrought by the Gospel. Quicken our missionary zeal, that we may more adequately support Thy Servants who labor for us in Our Own Borders and in Distant Lands. Let this year be one of great extension of Thy Kingdom among men, and of great spiritual power in Thy Church. Bring to all peoples, O God, peace and knowledge of the truth and progress in righteousness, to the glory of Thy great and Holy Name. Amen.

—“Missions.”

## THE CAUSE AND CURE OF INDIFFERENCE TO THE HOME MISSION CALL.

REV. WILLIAM CROWE, D. D.

It may be illuminating to make an estimate of the man whose heart does not respond to the call of Home Missions, and who is unwilling to support this enterprise of our Church. What kind of a man is he? Let us hope that he is not yet beyond our reach, and that he may be convinced that this is an investment that is worth while.

The first thing we notice about this man who is deaf to the Home Mission call is that he is apparently devoid of sentiment. The evidence is that he has no interest in the country church, though in all probability that is where he received his first impressions of our holy religion. As a lad he rode horseback along the lanes that are now drenched with romance in his memory, to the little church in the wildwood. There was no Sunday school then, but there was preaching and dinner on the ground, and more preaching; and then the journey home amid the lengthening shadows of the quiet Sabbath day. His father's neighbors looked very big to him in those days; stalwart men they were. Under the sugar trees in the old churchyard they gathered between services, and talked in subdued tones about cattle, crops and neighborhood news. Secular talk, you say; but those men worshipped God together; they sowed their fields in faith, and trained their children in the nurture of the Lord. This man that we have in mind was one of those children. Now he is a prosperous business man, far from that peaceful spot. His success is due to the character developed there. But he has forgotten the blessings of his barefoot days. He has forgotten the weed-clotted graveyard that was verily God's acre to his mother. The old pulpit with the tall lampstands flanking its sides has passed from his mind. He is too busy in the hurly-burly of to-day to give place in his mind to matters of mere sentiment.

And what about the church? Its fine old chandelier no longer sheds its uncertain light over the heads of evening worshippers. The door hangs on one hinge. In fact, the church is buried in the graves just over the way. Unless we go to the rescue the country church is doomed. We are witnesses of its passing, and our church and our country are robbed of their most effective agency in the making of good men and women.

Will the old meeting-house be reopened? Not unless there is a mighty response to the call of the agency that the church has delegated to accomplish this task. The Home Mission Committee proposes to help the old, and to build new churches on the

far flung frontier, where the settlers are few, and where the same type of life exists that our fathers knew. If the Assembly's Committee had not other duty assigned it than this, it would have a just claim to our loyal support. We all came from the country—we or our fathers. Gratitude is not a lame sentiment. The man who turns a deaf ear to the plea to help rebuild the altars of his fathers is a poor man indeed. But such is the man who denies the right of this enterprise upon his benevolence.

Again, this unwilling man is one who has no appreciation of those who are doing heroic things. The Home Mission worker stands high among the great men of to-day. Think of what James Hoge and Gideon Blackburn and Daniel Baker were doing a hundred years ago. They were laying foundations for future commonwealths! In the spirit of Abraham they "bored through" (to use the word of Dan Crawford) the wilderness, to plant the Kingdom of God among the pioneers. To-day we call them blessed. But the type has not passed from among us. We find them still in the Highlands of the Appalachians, along the Rio Grande, following the Indian trails; everywhere preaching, laboring, singing as they go! Thousands of men and women from the old States who have "gone West," are saved from drifting by the timely ministry of these servants of God. From such ministries churches grow, and in their turn send the glad tidings on to other communities that are thirsting for the water of life.

These men, these Home Mission workers; educated men they are, many of them of brilliant attainments; they would shine anywhere. But they have chosen to stand in the front line of battle, and for the glory of the Cross they are enduring hardness as true soldiers. I knew one of them once who



"Enduring hardness as a good soldier."



was serving a Local Home Mission Committee in the mountains. He was an ex-Confederate soldier—one of Morgan's men, fearless and true as steel. A feud broke out, and this man's life was threatened. The Committee wrote to him to retire from the field, saying, "We are afraid you will be shot". The old missionary wrote back: "I am not afraid of bullets;" in fact, I would rather be shot than starve to death." Are we concerned lest our workers be shot, but regardless that starving is a not impossible result of our lack of interest in their work? Therefore, I repeat, the man who does not thrill as he thinks of the achievements of these advance guards of the Kingdom, lacks the power of appreciation of the heroic.

In conclusion: The man who does not support the Home Mission work evidently cares nothing for the solution of the Negro problem. For seventy-five years, in one form or another, this has given the nation deep concern. The Civil War was simply a national stagger at its solution. The war left the matter a deeper mystery than ever. An appalling condition confronts us in the South. History offers no suggestion. Hereafter, when two races were thrown together, the situation was relieved either by colonization (as in case of the Hebrews in Egypt); by subjection of one to the other; or amalgamation (as in case of Rome and

her invaders). The first of these is obviously impossible in this case, since ownership of land enters; the second was tried out by the war; and the third is impossible of slightest thought. Every year adds something to the burden. On this field every human scheme has met defeat, and our nation stands appalled.

One thing, however, we can do, and we are fully assured that it is pleasing to God: we can give the Negro race the uplift of the gospel. If we do our duty as we see it, who can tell but that in some way undreamed of now, God may open an avenue for the happy solution of the problem? Now we know absolutely that the right thing to do is to evangelize the Negroes. Our General Assembly's Home Mission Committee is the agency charged with that office. The man who fails to do his best for the Committee, then, by his indifference declares that he is not concerned in the least for this tremendous national problem.

Perhaps in this estimate of the man whose heart has not yet heard the call of Home Missions, some of us may discover ourselves, as in a looking-glass. May such self-inspection enlarge the interest of our beloved Church in a united endeavor to go in and possess this land for our God and king.

Memphis, Tenn.

## THE HOPEFULNESS OF HOPEWELL. \*

REV. JAMES A. MCCLURE.

**H**OPEWELL, said to be the largest city in the world for its age, is situated on a branch line of the Norfolk & Western R. R., nine miles from Petersburg, Va., at the junction of the James and Appomattox Rivers. The site was patented by the British crown to Colonel Francis Eppes in 1635, and until recent months had been in continuous possession of his descendants.

Until the coming of the DuPont Powder Company, City Point was sleepily existing as a country village. Indeed, it was in process of extinction, for the population of 500 of a few years ago had dwindled to 100 in 1912. The fact that it was the scene of the

first white school in Virginia, and a battle ground of every war that has been waged on American soil, counted for nothing in the onward march of progress. City Point was dead!

The community was astonished one morning to learn that the DuPont Company had purchased 1100 acres, for the erection of a powder plant. A million dollars was expended in construction, but before it was opened for operation, the paralysis of American industries came as a result of the European war. The plant was closed. Stagnation prevailed, and there was every prospect of desolation.

In October 1914, additional land was purchased. It was then learned



*Courtesy of Saturday Evening Post.*

The business center of "Powdertown."

that the world war was demanding more ammunition than the warring nations could produce, and that American manufacturers had been called upon to help meet the demand. Thus the Hopewell of today came into existence.

Plans were issued for a \$10,000,000 plant and a call was sent out for workmen. Almost overnight, Petersburg began to swarm with men attracted by the prospect of excellent wages while the rest of the industrial world seemed to be dying of inertia.

To make a long story short, in a few months \$30,000,000 are invested in an enterprise, 17,000 men are employed with a pay roll of \$1,500,000 per month, and a city of 30,000 people has sprung up as if by magic.

Then came the boom. On April 13, 1915, a last year's corn field was bought by an enterprising real estate firm, divided into building lots, and an auction sale advertised. These lots sold for prices varying from \$100 to \$325 per lot. Some of these lots have been resold as high as \$8,000 apiece.

The population of this new city is cosmopolitan. Indeed, it may best be described as a "heterogeneous conglomeration of miscellaneous incongruities" men and women from every

clime, every condition, and of every conceivable moral conception of life; young men fresh from college, lured by the prospect of rapid promotion and large salaries paid by an enterprise that makes millions on a single war contract; doctors, lawyers, merchants, chiefs; rich men, poor men, beggar men, thieves; elders, deacons, Sunday school superintendents; teachers; discontents, malcontents, impenitents, incompetents, and dwellers-in-tents.

The Presbyterians have taken the lead in an effort to provide these people with the gospel. Through the courtesy of the DuPont Company, not out of favoritism but because we were the first on the ground, a lot for a temporary tabernacle was donated and a shed frame building was erected. This, the Company has since made more comfortable by closing in and providing heat and light.

East Hanover Presbytery ordained Rev. G. A. Wilson, Jr., for this work, and the Second Presbyterian Church of Petersburg provided him a student assistant for the summer. Later on, Mr. John Tyler, a convert of the Jerry McAuley Mission, was added to the force. Every night during the entire



*Courtesy of Saturday Evening Post.*

The Salvation Army, too, is there.



summer, with congregations of from three to five hundred, those men told and sang the gospel, and five hundred or more young men confessed their need of a Savior and their determination to love and serve Him.

It is proposed to continue the Tabernacle work as a rescue mission, and an experienced mission worker has been placed in charge. An organization of the Presbyterians who are there permanently is being effected,

and a church building will be erected at once.

*Petersburg, Va.*

Another description of this unique town, telling in a graphic way some of the startling incidents connected with its early history, will be found in *The Saturday Evening Post* of October 2, 1915, under the picturesque title of "Powdertown."

\*Since this article has been put in type, the town of Hopewell has been practically destroyed by fire. Its rebuilding will be rapid.

## THE SECOND ANNUAL ENCAMPMENT OF INDIAN PRESBYTERY.

PROF. D. F. EAGLETON.

**C**HEROKEE LAKE is a beautiful Indian gathering place, eight miles southwest of Bennington, Oklahoma. Large forest trees skirt the sheet of water, three hundred yards wide, and a quarter of a mile in length.

Last summer's session was a decided advance over that of the previous year, although developed along much the same lines. Even the weather played the same fitful pranks, only with greater intensity. Fifty or more were gathered under the arbor for the first service. Others came later, running the total attendance well up into the hundreds.

The morning studies in the book of Hebrews, led by Rev. R. M. Firebaugh, pastor of the Bennington church, were very interesting and helpful. The gatherings of elders, of deacons and of Sabbath-school workers, were more or less irregular, owing to varying circumstances. The evening services were to have been conducted by Rev. J. M. Clark, the Synodical Evangelist, but in his absence were conducted most acceptably by the Presbyterian Evangelist, Rev. E. Hotchkin, who unfortunately left early to conduct a series of evangelistic meetings elsewhere. This veteran of Indian Presbytery well deserves the title of D. D. attach-

ed to his name, even if it is to mean nothing more than "Devoted Doer."

The vesper services were conducted sometimes by a white, then by a Choctaw; by a church official, then by a layman. Some of the sermons, prayers, and much of the singing were in the Choctaw language, although most of the Indians can now follow an English speaker fairly well. The principal trouble is with the full-blood who is loath to give up the Indian language and habits.

The address on the old Goodland school by its founder and loyal supporter, Rev. Silas Bacon, was most impressive. Many sat with bowed heads



Three Juniors at the Encampment.



and swelling hearts, while this humble servant of the Lord told in simple, broken English his story of privation and suffering. For about two decades, he and his equally devoted wife have united in an earnest endeavor to save the children, particularly the orphans of their race. Quietly and without ostentation he told of his efforts to defeat the nefarious schemes of the land grabber, who made himself the guardian of the orphans in order to rob them of their lands and income, of the efforts of the Trustees of the School to get their rightful money from the National Government; and how, to this end, it was necessary to cut themselves off from church affiliation. Following this, came interference from incompetent and unscrupulous Government officials, with the result that he and his wife were displaced and forced out into a Negro hut, their only home, where they are now living. He told further that the Trustees were thinking of bringing the School back under the control of the Southern Presbyterian Church, where it rightfully belongs, and which they can honorably do by contract. Mr. Bacon explained that under the law that has recently become effective, it is no longer possible to make contracts with the Government for the tuition and maintenance of Indian pupils; and then, with trembling voice he referred to the fact that there was not a dollar with which to open the Goodland School, and that the Roman Catholic School in the neighborhood would secure many of the children. The Church should awaken to the seriousness of this situation, for these children are the wards of the Church as well as of the Nation.

A Memorial service was conducted Sabbath afternoon by Rev. Silas Bacon and Rev. W. J. B. Lloyd, in honor of ruling elder Sam Dyer, on whose grounds the Encampment was meeting, and who had died during the past year.

On the fifth day, with the program half concluded, began the rains. It

rained much and then more, and finally the sluggish old lake experienced a moving of its waters, when the muddy Blue River broke its banks at night, and overflowed into Cherokee Lake just across the road. Higher and higher rose the waters, and things began to look ominous. One by one the campers would survey the waters surging past, and would hitch up the team and leave for home, or move on to higher ground, until the preaching arbor became a nucleus surrounded by a village of white tents.

But good old "Father Lloyd" and his Indian compeers believed that a great blessing was lost last summer by adjourning early on account of the rains; so this time decided to stay it out. It was well worth while, for a spirit of deeper earnestness and a holy solemnity overcast the gathering, and the Choctaws, left for the most part alone, threw themselves wholly into the services with tremendous effect.

The last Sabbath was a day to be remembered. With a sermon, or rather a heart talk, from the veteran missionary, "Father Lloyd," in the morning delivered in Choctaw, then in English; and another at night from that consecrated man of God and untiring worker, Rev. R. M. Firebaugh, pastor of the Bennington church, on Isaiah's picture of the Suffering Savior; with the singing by the Indians, in slow, solemn, impressive measure, of the old hymns of the Church, so dear to our fathers and mothers in the days gone by, the effect was indescribable.

"The groves were God's first temples." As we sat under the rudely con-



Cherokee Lake—Before the ruins.

structed arbor, facing the rushing waters, and gazing into the faces of those well-nigh inspired servants of God as they delivered His message, our thoughts were disposed to contrast scenes of a century or two ago, when the untutored savage wandered through these forests, wild and naked. Now, "clothed, and in his right mind," he sits at the feet of the Master, drinking eagerly of the Water of Life, as He gives it. In no manner is this change indicated more certainly than by his treatment of his womankind. The satisfied faces of the consecrated Indian women, with their well-controlled children sitting by their side, told volumes for their home life.

It would take more than days of rain to destroy the inspiration of such a gathering. It was worth miles of travel, and days and nights of privation, to be present.

The Indian speaker is characterized by a full amount of self assurance, his

voice is mellow and pleasant, his flow of words unbroken, his oratorical ambitions inborn. He is utterly indifferent to the passage of time. He is a keen critic, at times rather rasping in his humor, and merciless in his repartee, with an abandon that might arouse the envy of a star of the modern stage.

Indian Presbytery, weak in numbers but strong in sanctified faith, and full of resolute determination, deserves the sympathy and the encouragement of the church at large. They are endeavoring to find a permanent location where the Encampment may have a "local habitation and a name."

The old Goodland School deserves all the material support that it can secure, especially since the Government no longer makes pupil contracts with the Oklahoma schools. The children need the school badly. Let us give these our neighbors, our interest, our kindly words, and our prayers!

*Austin College, Sherman, Tex.*

## THE SYNOD OF APPALACHIA.

REV. ROBERT F. CAMPBELL, D. D., *Moderator.*

IT HAS been the writer's privilege to attend five or six meetings of the Synod of Virginia, and some two dozen meetings of the Synod of North Carolina; but none of these seemed marked by so high a spirit of enthusiasm and hope as the first meeting of the Synod of Appalachia, held in the First Presbyterian Church, Bristol, Tenn., Nov. 2-4, 1915.

Two-thirds of the ministers were present, and more than one-fourth of the churches were represented by ruling elders. This is almost exactly the proportion of ministers and elders in attendance upon the Synod of North Carolina at Charlotte in 1910, which was one of the largest meetings of that Synod ever held. It is safe to say that, never in the history of the four Synods of Virginia, North Carolina, Tennessee and Kentucky, has the aggregate attendance of ministers and elders

from this mountain territory approached the attendance at this opening meeting of the Synod of Appalachia.

Enthusiasm ran so high that, in spite of precedent to the contrary, it broke several times into hearty applause. As this did not occur during debate, but was the spontaneous outburst of feeling that stirred in the hearts of the mountain men at being brought for the first time shoulder to shoulder in their common task, the Moderator made no effort to check it, and could not have done so if he had tried.

Never did Committees work more faithfully or more intelligently. This was notably true in the important matters of Home Missions and of Schools and Colleges. The Committee on Schools and Colleges reported 24 Presbyterian institutions of all grades within the bounds of Synod, with 58 teachers and 1,365 pupils, and 40 build-





Rev. R. F. Campbell, D. D., Asheville, N. C.

recommended, and the recommendations were adopted: (1) That the Synod elect Rev. J. W. Tyler, D. D., Superintendent of Missions for one year. (2) That Rev. Frank D. Hunt be elected Synodical Evangelist for one year. (3) That each Presbytery elect a Presbyterial Superintendent and Evangelist. (4) That the work of Home Missions be unified and co-ordinated with the work of the General Assembly's Executive Committee.

A temporary assignment was made to Presbyteries, of the territory ceded by the Synod of Kentucky, and of the four counties from Concord Presbytery in North Carolina; and a strong *ad interim* Committee on Presbyterial boundaries is to report to the next meeting of the Synod.

When younger men heard such veterans as Dr. Guerrant and the Bachman brothers thank God with profound feeling that they had lived to see in the organization of the Synod of Appalachia, what they had often dreamed of, their hearts were fired with hope and resolution.

"O Zion, that bringest good tidings, get thee up into the high mountains!"

*Asheville, N. C.*

ings valued at \$29,000. The development and co-ordination of these schools will be one of the most important tasks of the new Synod.

The Committee on Home Missions

## THE TEXAS MEXICAN INDUSTRIAL INSTITUTE.

REV. J. W. SKINNER, D. D., *President.*

ONE of the lights in Mexican Missions is the Texas-Mexican Industrial Institute at Kingsville, Texas. Near enough the seat of trouble to hear the rumblings, far enough away to be in no danger and suffer no interruption in its work. We have had our share in anxiety, and suffered some inconveniences as a result of the Border troubles. But such things are incident to any real work anywhere in the world.

Because of conditions in Mexico, the Foreign Mission Committee consented for Mr. and Mrs. Morrow to abide with us until they can return to their work

at Montemorelos. Their presence and efficient help have greatly relieved our over-strain. As several of their boys have come here, it is like keeping both schools in operation. Mr. Morrow is a fine teacher, and Mrs. Morrow is a small dynamo of good cheer and inspiration. A few days before school opened, Miss Rowena Clement, a beloved daughter of the Palacios Church, consented to take hold of Tex.-Mex. work. Mrs. Skinner and I are cheered and encouraged by her presence and personality. She takes our isolation and little difficulties as a matter of course, with true missionary spirit

and lays hold wherever there is need.

The summer season passed pleasantly and busily. Enough boys remained through the vacation to carry on the farm work. We harvested a good crop of cane, kaffir corn and feterita, and also a fair crop of corn. Our school stock multiplies nicely. We now have fifty cows, and there are over 20 calves in the lot. We must build an addition to our cow shed as soon as we can get the lumber. The swine herd has grown to 100 head, 43 of them are in the fattening pen. The others are pigs and mother hogs. Our meat and milk supplies are assured for the winter.

The commissary is as important to a school as to an army. So we are taking good care of our fall and winter garden. When you folks have snow and frost as relishes for your menu, Tex.-Mex., we hope, will have roasting ears, new potatoes, snap beans, fresh fre-joles, lettuce, spinach, beets, turnips, mustard, etc. It isn't half bad being a Tex.-Mex. missionary!

One of our most advanced boys, a lad of eighteen, could not return this year. He successfully passed the State teachers' examination, however, and now has a position paying him \$65 per month. With his earnings he will support a grandmother who took him on the death of his parents when a small boy, and also help support a younger sister now in school. We feel that if Tex.-Mex. can send forth a few such sons each year, the school will abundantly justify its being. But this young man is not satisfied, and has written for suggestions on a course of private studies to prepare him for higher college work later on.

Our boys were a little slow in coming in this year. Some were detained by cotton picking, some by sickness in their homes, and some have been intimidated by the border dis-

turbances. But all our rooms now are full, and there remain many boys eager to attend here for whom we have no place.

While Tex.-Mex. carried forward no debt of current expenses last year, it was a nip-and-tuck struggle to do this. We are hoping that our friends will furnish us with a little more liberal hand this current school year. We sorely need increased equipment, in addition to maintenance. The Corpus Christi Missionary Society has furnished all the material for a telephone line into Kingsville, five miles. As we have the engine power, about \$300 would purchase the equipment for electric lights for the school. This is a needed addition. The coal-oil lamps are a nightmare to me, and our insurance rate because of them is 2 per cent. annually. With electric lights and no fires in the dormitory, we could almost afford to carry our own insurance.

Three years' experience confirms our first conviction—Tex.-Mex. is a strategic point in Mexican Missions.

*Kingsville, Tex.*



Tex-Mex Industrial Institute—as planned—  
But "It's a long way to go!"



## WHAT THE WEST NEEDS.

REV. BROOKS I. DICKEY.

THERE are many things to encourage us in our Home Mission work in the far Southwest. One of the most encouraging is the evident effort of most of our churches to attain self-support.

That they are making progress toward this end is evident from the fact that each year one or more voluntarily asks for a reduction in the appropriation from Home Mission funds. That the Presbytery is unable to go to the Assembly with the same request, is due to the fact that new points are constantly opening up, with opportunity and need for undertaking new work. I am sure that this spirit of self-support is growing.

Another encouraging feature of our work is the evident growth of the Evangelistic spirit among our churches and workers. More and more our men are growing eager to see a larger service rendered.

But there are some needs that are imperative. One of these is an adequate building fund to help in the erection of houses of worship. The Assembly has such a fund, and some of our Presbyteries also have a fund. But in every case it is pitifully inadequate. In the first place we need such a fund to help build church homes in communities where there are none, and where we cannot enter because of this lack.

At the last meeting of the Committee on Home Missions, of the Presbytery of Western Texas, one of our workers reported that he was unable to conduct services in one of the towns to which we had sent him because he could find no place in which to hold a meeting. Such a report comes often. Our men have held services under trees, in old store buildings, and in private homes; but sometimes these fail, and always it is hard to carry forward a permanent work under such conditions.

Scarcely a week passes but that we are appealed to for help of this sort.

The Assembly's Committee has done and is doing all that it can, but with its present inadequate support, it cannot meet the needs. Another purpose of such a fund would be to help some of our smaller churches enlarge their present inadequate facilities so they can do the larger work that they have the opportunity to do. I could name a number of churches that could double or quadruple their present work if they had adequate facilities. When will the Church quit asking its workers to make brick without straw?

But all our needs are not financial. We need men, men of vision and patience and faith and devotion! We have many of these, but we need many more. We need men who will "Glorify their ministry" as Home Missionaries; who will not think of this service as a refuge from something else or a stepping stone to another field, but will consecrate themselves to it as to a life work. And then when we find such men, we need to get the strong, self-supporting churches to let them alone. We have some very talented and gifted men in the Foreign field, but I have not heard of the "First Church" of some enterprising city calling and importuning them to come home and become its pastor. Why cannot the Church, as well as the ministry, rise to this conception of the calling of a Home Missionary, and realize that theirs is a splendid post in the great company of those who serve the King.

We need men who have a passion for souls. We are too often content to minister simply to Presbyterians. If a family cannot read its title clear to Scotch Presbyterian ancestry, or at the very least to North Carolina or Virginia Presbyterian forbears, we feel no special responsibility for their spiritual welfare. Yet there are great numbers of people thronging into this country,

who have no special religious preference, or whose denominational faith is not represented here. We need men who, like the Master, will look on this great busy community and feel compassion for those who are "as sheep having no shepherd." Then we need to give these men an adequate support. In the Foreign Mission work, note is taken of the increase in expense that comes with the growth of the family, and a sum is added to the salary of husband and wife for each dependent child, to help with its support and education. Do we do this? We do not! It is a distressing but common experience to see men forced to leave the Home Mission work in order to take a church whose salary will enable him to clothe and educate his children. Some of the best men I know would today be in our Home Mission work, work for which they are peculiarly fitted by talent and experience, but we cannot pay the salary necessary to enable them to care for wife and children. Is our policy right or wise?

There is another need that has no relation to money. It reaches deeper than any I have yet mentioned. Most of the people in these western communities come from the cities, towns and villages of the North and East. As a rule, those who are church members are from the strong, well established churches in those States, and many have been officers or workers at home. Nothing is more heart breaking than to find so many of these same people utterly neglecting the church and their

opportunities for service here. It would make a tremendous difference if the home churches would give those who come to this western land a vision of their opportunity, and send them out ready to take hold of the work here. Not long ago a young man settled in a little new town to practice law. The Sunday-school missionary and evangelist visited that town, and started a Sunday school and church. The first question was, as always, who will lead the work? This young man was without experience, but he threw himself into the breach. He had to be janitor, Sunday-school superintendent, teacher, chorister, as well as business manager. For a while they held the services in a tent; then in a vacant store building, hot in summer and cold in winter. Now they have a neat little chapel and stated services. Under God, it is the work of this young man. Oh, how many such opportunities, and how few men like that to grasp them! How many times the Sunday-school missionary reports: "I cannot start a Sunday school there," or "I cannot keep the school going at that place, because I can get no one to take the lead." How many times the evangelist or other worker reports: "I make such slow progress at that place, because no one will take hold and do anything. Nothing is done from one visit to the next."

*We do not need more talent or more money. We need more consecration of the talent and money that we have.*

*San Antonio, Texas.*

From Mrs. B. I. Farrar, Shores, Va.:

"The *Missionary Survey* is a beautifully attractive magazine in its binding—and so full of valuable and helpful reading—the Indians, the miners, the factory employees, the mountaineers, the foreigners, the negroes—I wish I had at my command thousands of dollars and was myself young—I would place all at the Master's feet for the work of saving them!"





Three houses of worship recently built in the West. The vacant space represents many opportunities lost for lack of funds to build.

## PRESBYTERIANISM IN HISTORY.

REV. R. W. JOPLING.

**W**E FIND the germ of Presbyterianism long ago. When Moses was sent back into Egypt by Jehovah, he was instructed to "gather the elders of Israel" together. In the great Jewish Sanhedrin in Jerusalem of later times, composed of 71 elders, the Colonial Sanhedrins of 23 elders, and in smaller places a Sanhedrin of 3 elders, with the right of appeal from the lower to the highest, we have Presbyterianism well developed.

This form of government was adopted by the Christian Church under Apostolic sanction, and more fully developed. A good illustration of Presbyterianism in the Apostolic Church is found in the Synod of Jerusalem, A. D. 51. Trouble arose in the church at Antioch; the elders in council there could not settle it: they referred it to the Synod; the Synod, composed of "Apostles and elders," assembled, considered the matter (Acts 15:6), issued a decree concerning it, and sent the same to the churches (Acts 16:4).

By and by, under the influence of the Imperial Government of Rome and the growing ambition of designing men in the church, episcopacy and prelacy supplanted Presbyterianism and the Dark Ages followed.

At the Reformation, Presbyterianism was revived by John Calvin in Geneva, John Knox in Scotland, the Dutch in Holland, and others elsewhere; has been very much alive ever since, and is becoming more and more popular in the churches. Ever and anon the Methodists on one side, and the Baptists and Congregationalists on the other, cast longing glances at us and adopt one or another of our principles. Presbyterianism, called "the Republican System of Government" as applied to civil affairs, seems destined at no distant date to overspread the whole earth and to become the universal form of government for all mankind. Already the United States, France, Switzerland, the twenty-one Central and South American Nations, and China are Republics, while Eng-

land with all her vast dominions is practically a Republic, the King and House of Lords being preserved chiefly for ornamental purposes; and Republican principles are rapidly leavening every nation on earth.

The Presbyterian System of Government was long ago married to the Calvinistic System of Theology, and this comely pair has lived happily together ever since. The name Presbyterianism now practically includes both the form of government and the system of doctrine. The Calvinistic System of Doctrine was born in the mind of God before the creation of the world, is exemplified on earth in the choosing of Abraham, the history of Joseph and the Chosen People of Israel, and in the crucified Christ: and is set forth in the Epistles of Paul and Peter.

Presbyterianism has rendered many noble services to God and humanity. It has furnished the most inspiring examples of Christian courage, the longest line of noble martyrs, and has offered the most resolute and successful resistance to tyrants the world has ever seen. On all sides its great pre-eminence in the cause of education, as a teacher of the people, in fostering family religion, in training children, in Sabbath observance, in developing manhood and womanhood, and in directing the best thinking, is freely acknowledged.

In America, Presbyterianism has achieved some glorious triumphs and made some dismal failures. For good reasons I mention some of the failures: At the close of the Revolutionary War it was recognized on all sides that the Presbyterians were the first to conceive the idea of freedom, the first to renounce allegiance to King George, had brought on the Revolution, fought its battles, won its victories, and supplied the form for the government of the United States. With the great favor and prestige won by these notable achievements, the Presbyterian Church had the grandest opportunity God ever

gave to any Church, to win this whole continent for God and Presbyterianism.

But she lacked vision, cohesion, evangelism. She did not see her opportunity; she fell to quarreling with herself over the "Plan of Union," with the Congregationalists; over the amount of education a man must have before he should be ordained to preach the gospel to a perishing world, in the Cumberland schism; over "Old Side" and "New Side," "Old School" and "New School." Divisions followed; she was evangelical, but not evangelistic; she held firmly to the "form of sound words," and contended earnestly "for the faith;" but she did not "go out into the highways and hedges, and compel them to come in;" there was no united, aggressive, sustained evangelism. The Presbyterian Church failed; the door of opportunity was closed; and God, seeing her failure, had to import the Methodists, strengthen the Baptists, and develop the Cumberlanders and the Campbellites out of the Presbyterians, in order to save the Nation for Himself. The Presbyterian Church slipped down from the first to the fifth or sixth place among the churches of America. The Methodists and Baptists have five or six million members each, while the Presbyterians of all brands have only about two million.

From twenty-five to forty years ago, in the great Southwest—Arkansas, Texas and Oklahoma—God gave the Southern Presbyterian Church a golden opportunity to win a fine virgin Empire of vast dimensions, untold wealth and dazzling future. She too lacked vision, cohesion, evangelism. She did not see her opportunity. Her Synods quarreled over the management of the Assembly's Home Missions; one of them kicked clean out of the traces, and would not give a cent to this great cause; there was no united, aggressive, sustained evangelism. The Southern Presbyterian Church failed: the door of opportunity was closed: Methodists,



Baptists, Campbellites and others have practically pre-empted that Empire. In some of our cities and towns, there are two or even three brands of Presbyterians; though altogether they constitute but a small minority of the Christian people; and in practically every case, the Southern Presbyterian Church, where it exists at all, has a small membership, a small Sunday school, a small church building stuck off in a small corner, and is completely overshadowed by one or more great churches of other denominations. In all this great Empire there is not one Southern Presbyterian to one hundred of population, and only about one to every forty-two Christians.

But the day is not yet altogether lost in the Southwest. The region embraced within the bounds of Central Texas Presbytery is fairly representative of conditions in the whole Southwest. Its area is 15,457 square miles,

taxable values \$285,000,000, population 485,000, church members of all denominations 170,000, children under twelve years of age, 142,600—29.4 per cent. of the population.

Subtracting the children and church members from the total population, we discover the startling fact that there are 174,400 adults without any church connection at all—more than the combined membership of all the churches, Protestant and Catholic. These people have souls, and they are salvable. In them the Southern Presbyterian Church has another golden opportunity.

Will she learn a lesson from the past? Will she catch the vision of opportunity? Will she heed the call of this unsaved multitude? Will she come in the spirit of united, aggressive, sustained evangelism to save them? Or will she stand by until this, another great door of opportunity, is closed?

*Austin, Texas.*

## THE ENSLEY MISSION—A NEIGHBOR TO THE NEEDY.

MISS AGNES AVERYT.

LAST winter was the hardest I have ever seen in Ensley. Usually, those who are industrious have no trouble in earning a living, for even when there is a temporary depression in iron, the one industry of the city, the men can go out to the farms or small towns and find work. But when, last winter, as a result of the European war, the steel mills closed, no cotton was sold, and there was no construction work in the country, it meant suffering for the poor Italians, for with them even the loss of a few weeks' wages is a calamity.

At our Mission we had as much work done on the grounds as we could afford, which was pitifully little; and we gave as much as we could to those needing food. Mrs. E. V. Craig, of Texas, who gives her time and strength to the Mission, proved invaluable. She understands the poor intuitively, and with

discernment and tact distributed the food and clothing, of which we received generous contributions, to those who were suffering. She had a nursery in the Mission Home for the little ones, so the older children might go to school. The mothers also came often. An early and severe winter added to the suffering. Some days the calls for assistance were so many that we scarcely knew which way to turn. Yet I believe that all cases of need were met.

The foreign people proved very brave in the face of disaster. We received a good share of the clothing sent to the Ensley Relief Association, but one of the night-school pupils, who had no overcoat, would not take one from charity, and insisted that he was warm enough. One could not help admiring his spirit, but not his judgment.

We do not make a practice of having refreshments at the Mission, as it costs



A favorite lounging place of the older boys. The father of one of them owns the pool room.

too much; but, under these exceptional conditions, we gave them something whenever we could. On one occasion our church sent us some sandwiches and lemonade left from a reception. Mrs. Craig went out as far as she could into the highways and byways, inviting them to come, and we had an all-afternoon reception, serving about 50 with these fragments gathered up "that nothing be lost."

A quantity of goods having been contributed at another time, Mrs. Craig formed the older girls into a sewing class, and during the term they made, or made over so that they could be worn, about fifty garments. As none of the class was over thirteen, you can see the work it was for her. A more energetic, faithful, consecrated Christian worker I have never seen.

Thanksgiving came, with the days growing darker industrially. Yet a good audience gathered with us in the kindergarten room, which we had decorated as brightly as we could, and gave good attention to the illustrated lecture "In His Steps," given by a local minister; and all joined in the hymn, "The Way of The Cross Leads Home."

Though the Christmas tree for the Mission was held at the Mission church in the day time, we had the Christmas entertainment at night in the Mission Home, so that as many as possible might come.

The principal parts were taken by the young people of our Presbyterian Sunday school and their friends, but many of the Italian pupils joined us in practicing and singing the songs. The various Church and patriotic days—New Year, Easter, Washington's birthday, Christmas, etc., were represented in costume, and following the spoken parts all joined in the songs, among which were "America" and "I Love to Tell the Story." The part of Christmas was the closing one, after which they sang so sweetly, Luther's Cradle Hymn—"Dear Little Stranger, Low in a Manger."

We find the audiences always willing to "sing the songs of Zion," and often they ask for more. We try to keep the Lord always with us in our festal days and nights, as well as in the more serious occupations,—knowing that He said to His disciples, "Freely ye have received, freely give."

*Ensley, Ala.*



## A THREE-IN-ONE SECRETARY OF ASSEMBLY'S HOME MISSIONS.

MRS. W. M. ROWLAND.

IT HAS been my privilege to fill at the same time, the office of Secretary of Assembly's Home Missions in the Synodical of Georgia, in the Augusta Presbyterian, and in my church society.

In these positions, my inspiration has ever been the conviction that the work of Assembly's Home Missions is helping carry out our Master's last command, and that through its agency the coming of our Lord may be hastened.

When studying the work in our Presbyterian and Synodical, and planning how best to accomplish something, I realized the necessity of getting our women to know more about this department of the missionary enterprise of our Church; to have a knowledge of its need, its purpose, and of what it has accomplished and hopes to accomplish. I believe there is no aphorism more true than Bishop Doane's familiar: "Know, and you will feel; know, and you will pray; know, and you will help."

### IN THE PRESBYTERIAL.

With this aim in mind, a plan of distributing Home Mission literature through each President or Secretary of Assembly's Home Missions of every society in Augusta Presbyterian was worked out and subscriptions to THE MISSIONARY SURVEY sent to some of the weaker societies. Once a year I gave a list of names to our Home Mission Committee in Atlanta and to the Woman's Auxiliary, and both sent literature to these addresses.

As Presbyterian Secretary, at least twice a year I write a letter to every society in my Presbyterian. In early September a letter is sent, urging the formation of a Home Mission Study class, giving the name and price of text-book, and of all helpful supplements, and stating where to send orders.

I plead for the observance of the

Week of Prayer for Home Missions, both in church and Sunday school.

Attention is called to the fact that 27 per cent. of their gifts to beneficent causes should go to Assembly's Home Missions; and their consideration is asked of the special work which our Presbyterian is doing for Assembly's Home Missions.

"Special Objects," I believe, are not altogether in favor, but in Augusta Presbyterian it has been the means of keeping in closer touch with the workers, and of increasing the gifts.

Again in February I write, giving plans for our Presbyterian meeting, urging the Secretaries of Assembly's Home Missions to attend, and calling on them to remit the balance due on their pledges.

In all our organized work we realize that we must reach the local society because it touches the individual; it educates and develops the individual, hence my efforts to keep in touch with all the societies in my Presbyterian, by correspondence or by personal acquaintance.

### IN THE SYNODICAL.

As Synodical Secretary, my method of work has been along the same lines as in the Presbyterian.

I write to my Secretaries semi-annually.

In September I write fully in regard to the work they should be planning in their Presbyterials in forming study classes, and in all lines of activity that I myself follow as a Presbyterian Secretary. I urge all the Presbyterian Secretaries to attend the annual Synodical meeting, and plan a special conference for them. These meetings give an opportunity for personal acquaintance which means much in keeping the work going. It is still better to visit the Secretaries in their own Presbyterials, but this is not always possible.

*Augusta, Ga.*

## CAN YOU TELL?

1. In what way has the Assembly's Home Mission Committee both hands full?
2. What are some of the characteristics of the men (and women) who have not heard the call of Home Missions?
3. At what spectacular place were the Presbyterians "the first on the ground," and with what result?
4. Mention one or two thrilling occurrences at the meeting of Indian Encampment.
5. State what you think is the most striking incident connected with the first meeting of the Synod of Appalachia.
6. How is one of last year's Tex.-Mex. boys proving of what fine material some of the Mexican boys are made?
7. What are some of the Needs of the West?
8. How did American Presbyterianism, after the Revolutionary War, lose a great opportunity: and how is the Southern Presbyterian Church today in danger of losing a great opportunity?
9. In what special way did the Ensley Mission last winter serve the community?
10. How does Bishop Doane's aphorism apply to Assembly's Home Missions?
11. How did "Mr. and Mrs." bring the Word of God to Z. Beppo and Z. Pietro?
12. Does the Mission Band "grow" in your church?

## SENIOR HOME MISSION PROGRAM FOR JANUARY, 1916.

### OUR CHURCH-WIDE WORK FOR GOD AND COUNTRY.

Prepared by Miss BARBARA E. LAMBIN.

Motto for the New Year:

"I, even I, am the Lord; and beside me there is no Savior."

"Ye are my witnesses, saith the Lord, and my servant, whom I have chosen."—Isaiah 43:11-10.

1. Hymn—"O Master, Let Me Walk With Thee."
2. Motto for the New Year—in concert.
3. Prayer—That, leaving past failures, we may in this beautiful New Year be more faithful and loving witnesses for our Lord and Savior.
4. Transaction of Business—20 minutes.
5. Prayer Hymn—"Lord, Speak to Me."
6. Recitation—"Another Year."
7. Presbyterianism as a Missionary Force.
8. Ambidexterity of Service for God and Country. Neh. 4:6-9, 13-21.
9. Ambidexterity of Assembly's Home Missions.
10. Roll Call of Atlanta Committee and Workers.
11. The Cure of Indifference.
12. Hymn—"Hail to the Brightness."
13. Prayer—for the Committee and workers; and that the Church may see the vital and fundamental importance of this cause.

#### Notes:

2. On New Year cards write the motto on one side; on the other a name, or names, of the Atlanta Committee and workers. See Home Mission pages, the Church Calendar of Prayer, 1916. Give out in advance.

4. Transact as much of the Society's business as possible through committees, leaving most of the regular meeting for the program.

5. Sing one verse, with bowed heads; and close with a short prayer of consecration.

8. Emphasize the vigilance of the devoted workers, who each wrought "holding a weapon."

9. The organization and scope of Assembly's Home Missions—see Annual Report and leaflets, also editorial and incidents in this number, illustrating "4 classes."

10. See 2, above.



# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,  
Atlanta, Ga.

*"That in all things He might have the pre-eminence."*

## THE COMING YEAR.

MRS. J. W. MEEK.

God keep you through the coming year  
With light dispelling doubt or fear;  
The times which are as yet unknown,  
Your Father calls them each His own.

God give you strength throughout the  
days  
To tread securely devious ways;  
Strength which some fainter soul will  
see,  
By its reflex uplifted be.

Give through it all unfaltering trust,  
In power divine both true and just;  
That ordered steps may form a whole  
Clean pathway to the heavenly goal.

May you have love,—the greater gain—  
Light, strength and trust walk in its  
train,  
To silver over shadows drear.  
God give you love this coming year.



Palmyra (Mo.) Presbyterial Big Creek Church.

### VAN RENSSELAER ACADEMY.

THOSE who were fortunate enough to attend the meeting of Palmyra Presbyterial at Big Creek in October, enjoyed not only the excellent program and bounteous hospitality of that occasion, but were brought into personal touch with an institution unique in its history and remarkable in its achievements in the realm of Christian education.

More than sixty years ago, the large and stone walled church known as "Big Creek Church" was built two stories high, in order that the school which had then had an existence of several years might be housed under the same roof as the church. A tablet set high up in the front wall displays two clasped hands carved in the stone, and the words "Religion and Learning clasp hands." For many years the first floor was used for school rooms and only recently has the attractive "Recitation Hall" been erected.

Van Rensselaer Academy meets a very real need in the life of the country about it,—being the only school in that section designed to meet the need of the boy and girl from the country districts who must go away from home for their high-school course. It is pre-

eminently the farmer boy's school and deserves distinction as such. Two features of the work planned for the future are an enlargement of the Agricultural course in order to encourage the young people to return to the farm rather than to abandon it, and also to secure a tract of land to be worked by boys who must aid in meeting their expenses.

This school is Christian in every feature. The Bible is part of its curriculum and its teachers are chosen with especial regard to their religious zeal and character. The spiritual interests of the student are considered of as



Van Rensselaer Academy, Rensselaer, Mo.



much importance as his intellectual attainments. The results of this plan are shown in the fact that fifteen boys have gone out into the ministry from this school.

The President, Rev. J. E. Travis and his gifted wife are doing fundamental and worth-while work in this splendid school.

## TEAM WORK IN A SMALL TOWN.

**F**OUR years ago Mrs. C. F. Richmond, the Presbyterian pastor's wife at Paris, Mo., visited the Missionary Society of the Christian Church, and was much interested in



Mrs. C. F. Richmond,  
Paris, Mo.

their plan of giving credits to each member who correctly answered questions from their missionary magazine. She went home determined to try the plan to awaken new interest in the small and discouraged missionary society of her own church. She made

out a set of questions concerning the matter to be found in the current Missionary Survey, and at the next meeting outlined her plan to the society, and it was enthusiastically adopted. From time to time new features have been added to the contest until it has come to include the items set forth on the reverse side of the card given below, copies of which are circulated in society and church:

### LADIES' MISSIONARY SOCIETY PARIS PRESBYTERIAN CHURCH.

Information means Inspiration.

Some can go—YOU GO! Mark 19:15.

Most can give—GIVE YE! Matt. 14:16.

All can pray—PRAY YE! Matt. 9:38.

Will you help?

(Card Reversed.)

#### CONTEST ITEMS.

Attendance .....	10
Perfect in Contest .....	25
Bringing Visitor .....	20
New Member .....	25
Survey Subscriber (new)....	25
Survey Subscriber (renewal)..	20
No Absentee on Program.....	25
Original Paper .....	25
Offering .....	15
Missionary Book Read.....	25

#### FINES.

Absent on Duty .....	20
Absent Not on Duty .....	10
Reading Duty from Paper....	15

From this beginning has grown a new interest in missions, a membership multiplied many times over, a town missionary library, and a fellowship and interest in the work of sister societies which has made the town a model of co-operation. In order that others may profit by their example, let us study the plan in detail.

First, the society is divided into two circles, by appointing two leaders and having them draw alternately the names of those who are to compose their circle. As soon as the regular program of the monthly meeting is finished, and just before the social hour, the members of the two circles line up on each side of the room like the contestants in the spelling matches of years ago. Usually a visitor is requested to ask the questions up and down the two opposing sides. As soon as this interesting duty is over, the Secretary proceeds to grade each member according to the above scale of merits.

Each circle keeps careful account of

the sum total of credits of their members, for at the end of the year the losing side must extend a banquet to the victors.

Interest in the society soon grew so enthusiastic that Baptist and Methodist ladies were encouraged to try the plan and met with the same remarkable results—new members, increased intelligence and gifts.

Then came the second step. The offering of 25 merits for the reading of a missionary book soon led to a demand that exceeded the supply. The library of the Presbyterian manse was gladly offered for the use of all and the "daughter of the manse" was at once appointed librarian.

However, the town was erecting a beautiful library building and when completed the librarian offered the four societies the use of a "Missionary Book Case," in which to keep all the books which the members would bring, and also offered to order for the library a list of one hundred missionary books, if the ladies would select them. These have been listed by a committee from all the societies and will soon be ready for the use of the members.

The last step in this most interesting

development occurred in the beautiful, commodious Christian Church of Paris, on the night of October 23rd. It was an interdenominational Rally and Banquet given unitedly by the losers to the winners in the contests of the societies of the Presbyterian, Christian, Baptist and Methodist churches.

More than two hundred women gathered in the Auditorium to hear an interesting program of music and song. Mrs. Annie Carter, President of the Christian Society, presided. Greetings were extended from the presidents of the Methodist, Baptist and Presbyterian societies, and Mrs. W. C. Winsborough gave an address on "Workers Together." At the close of the meeting the leaders adjourned to the dining room of the church, where a dainty feast was served on tables decorated with beautiful autumn leaves and berries.

The meeting fittingly closed with one verse of "Blest be the tie." All unite in ascribing this most delightful fellowship and co-operation largely to the initiative, perseverance and untiring labor of Mrs. C. F. Richmond, great of vision and loving of heart.

May many follow her example.

## MISSION STUDY—AN INTERDENOMINATIONAL LECTURE COURSE.

MRS. F. H. GAINES.

Many Societies find it difficult to persuade their members to buy the books, and to pursue systematically two mission study courses a year. The following plan was successfully tried, and enthusiastically entered into by one of our Southern towns:

The Woman's Society in three of the co-operating churches bought the Mission Study book for its pastor. Each pastor took two chapters. These he supplemented with information regarding the work of his own denomination in the fields presented, and gave two lectures in one of the other churches, that church being the hostess to the others at this meeting. Each Society appointed a committee on attendance, and to arouse interest.

The pastors became greatly interested and much brotherly love and fellowship were engendered by this united study of the vast work of the Master's kingdom.

They were drawn nearer together, as they realized with wonder how much the various denominations were doing, working with co-operation in many fields.

We need to-day, by ceaselessly informing ourselves to get a world-wide vision, to think world thoughts. Conditions have driven the vastness and inter-relation of all men into our common thinking. This interpretation must be dominated by the Christ-principle—"All ye are brethren." Much work and great responsibility confront our women. Statistics prove that the majority of church members are women. They are also in the majority in faith, in spirituality, in prayer, in self-sacrifice, and in devotion.

Let us strive for the world vision, apply to it the Christ principle, and present a solid front of work and prayer.

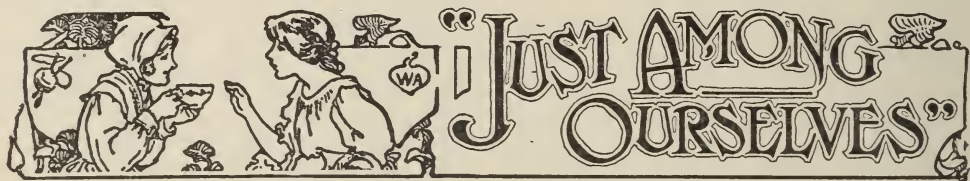
Decatur, Ga.



## HAVE YOU ARRANGED FOR IT?

### NEW MISSION STUDY BOOKS, COURSE OF 1915-16.

The Churches at Work, White.  
 Home Missions in Action, Allen.  
 Rising Churches in Non-Christian Lands, Brown.  
 The King's Highway, Montgomery.  
 Comrades in Service, Burton.  
 All Along the Trail, Pomeroy.  
 Around the World with Jack and Janet, Waterbury.



New Year's bells ringing? Dear me! dear me! How time goes a-flying! Only three months left of the Church year, and we are just getting down to serious work! It might be well for the Society in September to follow the plan of the old country woman who, in order to get her boy out of bed at a timely hour on Monday morning, would go to the foot of the steps and call in stentorian tones, "John, John, get right up this minute! It's Monday morning; tomorrow is Tuesday, next day's Wednesday, half the week's gone, and nothing done—get up, I say!"

Three-fourths of our year's gone, but we are glad to say something has been done. But much yet remains to be rounded up before our year's work for the Master will be all we wish it to be. Much of the most important service is to fill these last three months. Let us summon all our energies for this last hard pull, and a pull all together.

#### TO THE SECRETARY OF LOCAL HOME MISSIONS.

To be sure! We quite understand that "Local Home Missions" is like the core of Tom Sawyer's apple—"There ain't goin' to be no such thing." But since this appeal is addressed to the one woman in each of our organizations who has been accustomed

to bear this title, and since her burdens are already heavy, we hesitate to add to their weight by addressing her as "The Secretary of Synodical, Presbyterian and Congregational Home Missions." We fear a large and hurried exit from the official family might result and since one of the wise ones has asked "What's in a name?" we feel that for the present we may still use the familiar title.

The month of September was set apart in the Year Book of programs as being especially the time for studying this great department of the work of the Church. At that time, however, many of our societies were disbanded for the summer.

Since January is not assigned to any special cause of the Church, we earnestly recommend that in addition to the regular program for that month, the societies especially consider the particular work of their Synod, Presbytery and congregation. Since it is not possible for the Auxiliary office to have all this information at hand, we ask that all societies who wish information regarding this work will write to their Presbyterian Secretary of Local Home Missions and ask her help.

These Presbyterian Secretaries of Local Home Missions will secure this needed information by corresponding with the chairman of Local Home Missions in their Presbytery and Synod. They can secure the

names of these chairmen from their pastor.

Let us unitedly study this important work at this time.

#### WHAT SOME OF OUR BUSINESS WOMEN ARE DOING.

The "Young Women's Bible Class" of the Central Presbyterian Church, Atlanta, is composed largely of business women, and numbers among its week-day activities many agencies for the betterment of life, especially for the uplift and cheer of young women.

Conspicuous in their social work is a boarding home for business women, accommodating thirty-three guests. This home, named for the much-loved leader of the class the "Annie Crusoe Club," was opened September, 1914—is in one of the principal streets near the business center of affairs, and offers to the business women of small wages, for whom it was opened, a safe home at reasonable rates of from \$3.50 to \$3.57 per week—with all the privileges of a real home.

Porches, a library, piano, phonograph, games, current magazines, cheery rooms and other comforts welcome the tired business girl after business hours, and with all of this is a comradeship and gentle, Christian influence.

Every guest in the club has a "big sister" in some member of the Advisory Board, and the Employment Bureau of the Loan Fund of the class advances a small sum of money, if she is in absolute need of such.

This is a benevolent, but not a charity work—though much time and thought and love must be given to successfully conduct it.

The Business Woman's Committee of North Avenue Presbyterian church, Atlanta, has been in existence for about ten years. They have always made a good deal of the social life of the members, and each year have given liberally to the causes of the Church through the Woman's Society, of which they are a part.

During the past year, however, on account of the many calls for help, owing to the unprecedented hard times, they have become very much interested in social service work, giving both of their money and time. A regular monthly donation is sent to the "Home for Unemployed Girls," towards its support. But besides this, some of the members are teaching after office hours stenography, grammar, spelling, or something that will make these girls more efficient in the business world.

Also, with their Benefit Fund, which is quite apart from their dues and free-will

offerings to missions, they have been enabled to help several who have been laid off from work on account of sickness or hard times. Among others was a young milliner, who had trouble with her eyes, and was not able to work for three months.

During the past summer a Sunday Afternoon Bible class was started by some of the members, who found it impossible to attend Sunday school in the morning, and who wanted an opportunity to study the Bible. These young ladies got together and organized a class with seven members, and then invited a teacher to come and teach them. After only a few weeks, in the hot summer, this class numbers sixteen, and is now ready to start on a membership campaign.

The Society of the First Presbyterian church, Atlanta, has just been reorganized, and Committee No. 6, which is composed of business women, is planning great things for the future, as they get into their new building.

Here is a brand-new idea in mission study classes. We have heard a great deal about these classes being too long-drawn-out, but this is the first time we have heard of taking an entire book at one sitting.

Both Mrs. Jurey and Miss Cavers, however, know what a good mission study class is, and we are happy to receive the following account:

The Presbyterian Church of California, Mo., has just had a very successful and novel mission study class, using the textbook, Home Missions in Action. Instead of the usual class of six or eight weeks, we read the book through at one time.

The ladies of the congregation were invited to come at 2 o'clock on Friday afternoon and bring their lunch, each one bringing a certain thing suggested by the committee. As soon as the class had assembled in the lecture room of the church, the study was begun under the able direction of our pastor's wife, Mrs. Jurey, who appointed a reader for each chapter. This reading, in connection with the supplement, was continued until the supper hour, at which time the "husbands" joined us in a delicious lunch and pleasant social hour. At 7 o'clock the reading was resumed and continued and continued until the book was finished.

Not only were we able to secure a much larger class, there being twenty ladies present, but we found the study much more interesting read consecutively than it would have been stretched over a longer period."

EVA M. CAVERS,  
Presbyterial Sec'y of Literature.

From Mrs. I. L. Robinson, El Paso, Texas:

"The *Survey* is a great help to us in our meetings. We feel that you are doing a great work in sending out a magazine so full of information."





Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

## PIONEER WORK THAT PAYS.

K. McCASKILL.

Far up towards the head of Bratton's Run, in a little valley between the mountains, there is a little community of nearly twenty families of white people—no negroes. It is near where the California Furnace was operated several years ago. For several years there has been very little preaching of any kind in the community. Until this spring there had been no Sabbath school for several years, and some years there had not even been a day school. The people were thus deprived of many advantages which others enjoyed.

Early in the spring of this year the writer, with Rev. W. E. Hudson, who superintends the Home Mission work of Lexington Presbytery, visited the place and organized a Sunday school in the old dilapidated schoolhouse, which stands near the cross-roads: To the credit of the people, be it said, they maintained a Sabbath school all summer with an enrollment of 60, and an average attendance of 47. They have had during the summer and fall two sermons a month, one by a Baptist minister and one by the pastor of the Goshen Presbyterian. These two held a meeting in September, in which they assisted each other, and as a visible result there were twenty-three professions and renewals. The Presbyterian pastor has received a dozen of these into the Goshen church, and has baptized nine small children. A splendid feature of the meeting was that several of the new converts at once began using their influence to lead others to Christ. Just after the close of the meeting a Sunday school picnic was held at the schoolhouse. A lavish meal was spread, and it was enjoyed by the hundred people who were present. There was an address in the afternoon, and some live singing.

A good work has already been accomplished at this place, and still more may be done in the future. The accompanying sketch shows the schoolhouse where the meeting was held, and the Sunday school picnickers.

The Goshen church, while still one of the Home Mission churches of the Presbytery, has three outposts, and during the past twelve months has received fifty-five members, fourteen of these being received at the church proper, and the remaining forty-one at the outposts. If the church continues to grow in membership, the growth must continue for the most part as a result of the outpost work, as the town, which has not over three hundred people, has three different churches at work within this limited population.

The above facts and figures show the importance of going out into the mountain coves and valleys and, as it were, "compelling them to come in."

Millboro, Va.



Sunday School Picnic on Bratton's Run.



1914-1915 Class, Ben Biggerstaff, Maxwell Street Presbyterian Church, Lexington, Ky. They used the Missionary Survey as a text-book with great profit.

## MAKING THE SURVEY COUNT.

MRS. EVANS D. VEACH.

*Dear Friends of The Survey:*

In this mail we are sending a picture of the 1914-15 Mission Study Class of The Ben Biggerstaff Mission Circle of Maxwell Street Presbyterian church.

Of course, this group does not comprise all the members of the class, but just those present at one of the meetings. You will notice they hold their text-books in hand, and by looking closely you will see it is The Survey.

Eight most enjoyable class meetings held consecutive weeks, with two social gatherings, one at organization, one later.

The January, February and March numbers were used as text-books, with the file and prayer calendar for reference, and the set of maps secured from our committee.

We feel much better acquainted with our Church and its benevolent causes, and our four committees, while The Survey has become a friend, since we made a study of it.

Any society interested in knowing more about how we used The Survey as a text-book, can correspond with our Secretary of Literature, Miss Lily Appleton, 359 South Upper Street, Lexington, Ky.

## AN EFFECTIVE HOME DEPARTMENT.

*From the progressive State of Texas comes this Note and picture:*

I AM enclosing a snapshot of a faithful "trio" in our church, consisting of our Home Department Superintendent, and her assistant, and "Daisy," their faithful horse. These three have done a wonderful work in this little town of 2,000 people, having worked up a Presbyterian Home De-

partment of more than fifty members and secured *twenty-one subscribers to The Missionary Survey*. They visit the Home Department members regularly, distribute literature, report the sick and needy, and scatter sunshine in the whole community.

Just think of the great work these



faithful women are doing. One would suppose it required an automobile to accomplish so much, but "Daisy" seems to be equal to the task in this case. Let us have more reports of good Home Department work and Sunday school missions and the getting of Survey subscriptions. It is estimated that the

Southern Presbyterians own 30,000 automobiles. Possibly you may say: "Well, what connection have they with Home Departments and Sunday school Missions and Survey Subscriptions?"

We did not say that they had any—we were only just thinking—"What if—!"



A Home Department Trio.

## A WEEK OF PRAYER WORTH WHILE.

R. E. Magill, Secretary.

In common with the Protestant churches of Christendom, our denomination will be asked to observe the first week in January as a period for special prayer, and the international organization has prepared, as usual, a set program for each evening of the week.

For some unknown reason the observance of this special week of prayer has been almost abandoned by our churches; and it is a pleasure to note that our Assembly's Committee of the Sabbath and Family Religion proposes a plan for this year which promises to vitalize the service and make it a period which will give impetus to the work of the church throughout the entire year.

The co-operation of the Executive Committees of the Assembly has been secured; and it is planned to give one evening to the discussion of each of the four causes, following a special program furnished by the respective committees. Wednesday night is reserved for the discussion of the vital theme "The Family Altar" and the program for this evening has been carefully prepared

by the Assembly's Committee.

East pastor will be supplied by the Publication Committee with a free copy of the Prayer Calendar for 1916 and the authorized volume of suggested prayers for use in family worship, which will enable him to suggest a practical and easy method to erect a Family Altar where none exists and to vitalize the service if it has become formal and perfunctory. It is proposed that a covenant card be signed by heads of families agreeing to establish Family Altars, and these cards will be acknowledged by sending a certificate of enrollment in the Family Altar League of the Southern Presbyterian Church.

It is hoped that every pastor will make an earnest and sustained effort to establish Family Altars in every home in his congregation; for it is believed if this great center of religious influence is again established we will see a vast change in the spiritual tone of all our churches, and a lessening of the sin of Sabbath desecration which is rapidly becoming a national disgrace.

From Miss Frances H. Dixon, Hickory, N. C.:

"We congratulate you heartily on the good magazine you are giving us."



Men's Bible Class and Brotherhood, Paw Creek Presbyterian Church.

## MEN'S BIBLE CLASS IN A COUNTRY CHURCH.

CHARLES G. LYNCH.

It is gratifying to know that the attention of our Church is being directed toward the country church. It seems strange that the church should be so slow to realize the importance of the church in the rural district. If its importance had been seen long ago, it would not need so much attention now, and our city churches would be stronger, too. No one knows the value of the country church more than the city pastor; and we rejoice to know that the country church is to receive special attention in our Church courts this year. We give you this simple story of what is being accomplished in this old country church, hoping that it may encourage others to take up this great work in their churches.

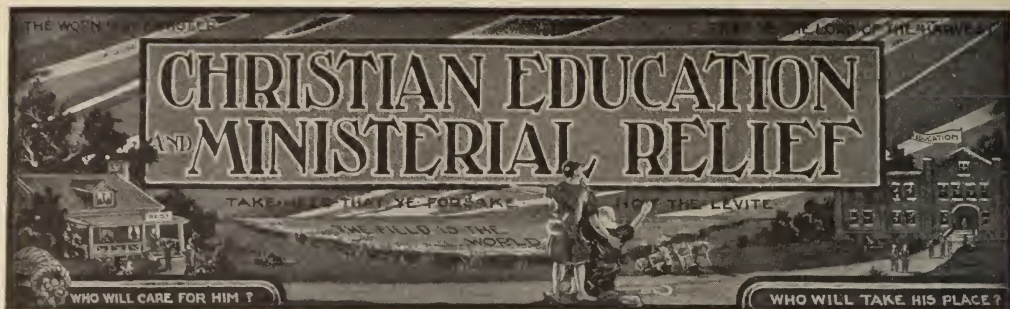
When we came to this church, a little more than two years ago, we found that it was the custom of the men, that is, the older men, the fathers of the congregation, to sit out under the trees during the Sunday school hour. Of course, the more faithful members were very anxious to have these men engaged in some kind of religious exercise, but all efforts seemed to fail. So, after thinking and praying over the matter for some time, the pastor was led to organize what we call "The Men's Bible Class and Brotherhood." The picture will give you some idea of the size and quality of the class, though there are several mem-

bers who are not shown on this picture. The class is a separate organization from the Sunday school, under the direction of the session. We have five officers—a president and vice-president, secretary and treasurer, and teacher. We meet each Sabbath for one hour before service in the morning. We began reading the Bible at the beginning in Genesis, reading one or two chapters each Sabbath, we expect to read through the entire Bible.

This class has been organized about two years. It continues to grow in numbers and interest. Personally, I believe that this Bible Class means more to the life and progress of the church than any other organization in it. The men are more spiritual, and consecrated men now than ever before. The pastor would feel lost in the work, without this class, it is helping him in his work, in just the way he needs help.

Now, we believe that, what has been done in this country church, can be done in almost any other country church. It will richly repay any efforts made toward it. We believe that it is just what is needed in every country church, and we want to recommend this movement to the other churches. It will take the fathers out of the church yard, and put them to work. It will put some life into the church, and great good can and will be accomplished by it.





**Address All Communications Relating to  
This Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 Fourth Avenue, Louisville, Ky.**

**Make All Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.**

## THE CHRISTIAN COLLEGE AND THE BIBLE.

**I**N THE past decade much has been said about the academic requirements of our church colleges. The discussions have been of great benefit to the cause of education.

The Church, above all other institutions, ought to be honest. To establish a high school and call it a college, or a college and call it a university—to sail under false colors—is not right, and the Church must lead in correcting this evil.

There is still work to be done. The faculties in many of our colleges need strengthening and the equipment improved and enlarged. Hundreds of thousands of dollars are invested in these institutions. By the addition, even of modest sums, their output is greatly improved and enlarged. To fail to do this will reveal a lack of strategy and cause serious loss to our youth, our Church and our country.

In all our plans to meet the educational needs of our sons and daughters we must not overlook the fact that there is a clear distinction between the Christian college and the universities and other colleges. Their spirit and purpose are different and their functions are not the same.

It is the purpose of the Christian college to develop men and women and to prepare them for life. Its chief function is to train the mind and to develop

the heart, to open up before the youth the rare and rich things of the unseen and eternal, to unfold the real values and to create a desire for the highest. It should rival the other colleges in its equipment, curriculum and work—in other respects it is in a class all by itself. It demands that its faculty shall be Christian men and women, its atmosphere clear and wholesome, and the Bible given its rightful place in education.

All of our colleges, and the colleges of all the great denominations in the United States are now making earnest efforts to secure endowments for the chair of Bible. Nothing before the Church is more vitally important than this.

Mr. J. Campbell White, for several years a missionary to India, and the ex-secretary of the Laymen's Missionary Movement, in recently accepting the Presidency of a Presbyterian College in Ohio, said: "In solving the missionary problem, the most important single factor is the missionary himself. Many men now on the field feel that they have not had the proper preparation for their work. The same is true of many if not most of the pastors and the leaders at home. The place to remedy these weaknesses is in the colleges \* \* \* Fundamental to all this is a better method and a larger amount of Bible

study by college students. No one ought to graduate from a Christian College without a fair knowledge of the Bible as a whole, a thorough mastery of selected books, a method of study that can be followed the rest of one's life, and the ability to teach the Bible interestingly and profitably to others."

In speaking of the awful lack of Bible knowledge in the universities, President W. O. Thompson, of the Ohio State University, asks: Who is to supply this lack if not the Christian college?"

We summon every forward looking Presbyterian to a part in the movement to elevate and strengthen these depart-

ments of our colleges. Too long we have left this work wholly to the overworked and underpaid Presidents. We call for your sympathetic interest, your prayers, and your financial support. No more highly multiplying work remains to be done by the Church than the training of the boys and girls in the great things of life who shall go forth as leaders to finish the great "unfinished task."

This is the kind of "preparedness" that America and the world needs. Your Synod is defining its task and marshalling its forces. Fall in, and give your heartiest co-operation.

## OUR MEN AND WOMEN IN THE MAKING.

THE awful loss of life in the terrible war is daily throwing a heavier responsibility upon the United States for the spiritual leadership of the world. Not only are thousands of leaders giving up their lives, but younger men in preparation are going to the front. Scores of colleges and universities have closed their doors and both students and professors have enlisted.

Scores of our boys and girls are anxious to prepare themselves to meet the deep spiritual needs of the world, but are not able unaided to meet the cost of a higher education. By means of the Student Loan Fund their desires may be gratified, our church supplied with more efficient officers and members and our obligations to the whole world more fully met.

THE STUDENT LOAN FUND assists worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges.

THE STUDENT LOAN FUND helps strengthen our own Presbyterian colleges, as loans are made only to students in such institutions.

THE STUDENT LOAN FUND trains up a large body of Christian

leaders as ministers, elders, deacons, teachers, and workers in every sphere of the church's activity.

THE STUDENT LOAN FUND encourages self-help—only one hundred dollars a year for a period of four years is loaned to any student.

THE STUDENT LOAN FUND develops economy and system in financial matters—no interest charged on notes if loans are paid within five years after leaving college.

THE STUDENT LOAN FUND yields most permanent and far reaching returns—investments not in bonds and stocks, but in the lives of boys and girls who must soon take our places in the home, the Church and the State.

THE STUDENT LOAN FUND brings joy and hope into the homes of widows, ministers, farmers and artisans of slender income, who long for better preparation to meet life's demands for their children.

THE STUDENT LOAN FUND continues its work indefinitely—as soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the Fund is less than six years old.



"Father, how much would my education cost you?" asked a pale child in broken health. "Why do you ask that, daughter?" "Because I wanted you to spend that in educating some other child when I am gone." "I will do it," said the father, and in keeping that promise over and over he found his

child again. Childless Alexander H. Stephens invested in ninety such lives, and of the entire number of young men to whom he advanced money for their education, only one proved unworthy.

Mr. John Stites, Louisville, Ky., is the treasurer of the Student Loan Fund.

## A LETTER FROM PRESIDENT WILSON.

THE WHITE HOUSE,  
WASHINGTON.

November 18, 1915.

*My Dear Sir:*

Allow me to acknowledge the receipt of your letter of November fifteenth. I take pleasure in expressing my very deep interest in the effort which you represent to obtain an endowment which will supply the means of pensioning aged preachers. This is a matter in which I have long had a great interest, for I have seen so many cases which

demonstrated the necessity of such action.

Cordially and sincerely yours,

WOODROW WILSON.

To Rev. John T. B. Smith, Board of Conference Claimants, Chicago, Ill.

President Wilson was born in the Presbyterian Manse at Staunton, Va. His father, Rev. Joseph R. Wilson, was one of our leading preachers and educators and for many years was the Stated Clerk of the Southern Presbyterian Church.

## A BUGLE CALL—SECRETARY DANIELS.

*The Secretary of the U. S. Navy.*

October 16, 1915.

*My Dear Mr. Smith:*

I have been looking over the pages of Mr. Hingeley's thorough compilation, entitled, "The Retired Minister," and it seems to me that it is the last word on this vital subject. I have always preached the good old Pauline doctrine that "they which preach the gospel should live of the gospel." I have never known or read of a person who did not beware of covetousness who did not in some way or other come to grief. The apostolic recommendation as to paying the preacher is strong doctrine,

but the Church has always stood for it, and criticized the preacher who showed any symptoms of an "itching palm." Yet those church members who indulge recklessly in such criticisms are too often prone to forget the old parson and his family and to let him pass his old age in poverty, like the good old rector in Thomas Nelson Page's story, "The Shepherd Who Watched." This book is a bugle call to the Church to do its duty.

Faithfully yours,

JOSEPHUS DANIELS.

To Rev. T. B. Smith, Chicago, Ill.

From Mrs. E. B. Witherspoon, Ellisville, Miss.:

"The Survey is a most comprehensive, interesting, indispensable magazine, and is a power for good in our church work."

## PAYMENTS—LONG DEFERRED.

THE plan to pension retired preachers which was indorsed by the recent church congress at San Francisco suggests a justice too long deferred. Preachers' salaries have undoubtedly been increased during the last few years, and for the moment the city preacher may be favorably placed. But what of his country brother and his income of almost nothing a year?

There are few Americans whose childhood and youth were passed in the country or in the small towns who do not cherish pleasant memories of the rural preacher. Whatever the denomination the country preacher was itinerant, for his district was always large. In the days before FORD and the so-

cial center revolutionized the country the preacher was guide, philosopher, friend, physician and more. Except for the occasional court day or the visit to the crossroads store there was little social life not inspired by the preacher.

The country preacher continues uncomplainingly to serve. He earns less than the members of any other profession and not as much as many artisans. He cannot save. Thrift at his wage is a vice. He and his wife and dependent children deserve pensions. And now that fortune seems bent on turning favorably toward the preacher none will begrudge him the recognition so long deferred.

Editor Keeley in "*Chicago Herald*."

## HAVE YOU A CALL TO THE MINISTRY?

President W. A. HARPER, LL. D.

WHAT constitutes a call to the ministry; and what are the indicators that can assist the individual to arrive at certainty in respect to his call?

One very strong indication in this direction, it seems to me, would be the voluntary advice and counsel of a man's associates. They know him thoroughly, and their desire, based on his life with them, should cause any man to ponder well his duty to enter the ministry. The minister will have his place in this advice and counsel, but he should consult others before advising too surely in any case.

A second indication would be the influence a man's life is exerting in religious circles. If he is put forward as a leader and looked to with confidence, that would in itself suggest a larger sphere of service, especially if these marks of trust and confidence came unsought and in early life.

One's own taste and temperament will be another pointer. Do I love the worship of the sanctuary? Do I re-

joice in the things of the Spirit? Is my vital concern in spiritual rather than material issues? These questions will help wonderfully in settling the matter.

But the final consideration must be in every case the witness of God's Spirit in my own heart that it is His will for me through preaching to point men to the way of salvation. The writer is a layman, and is so because he has never felt that witness. He is glad to serve in a layman's place the great interests of the Kingdom, but happy is that man whom God has chosen to stand in holy places and proclaim the unsearchable riches of His grace. There is no higher happiness! In the face of such a call, every other interest must yield. "Woe is me if I preach not the gospel," and joy, joy, joy unspeakable if I follow my Father's call and do His will! May every young man who reads these lines place himself in God's hands and trustingly await His guidance!

*Elon College, N. C.*



## THE MINISTER'S SABBATH NIGHT.

FRANCES RIDLEY HAVERGAL.

Rest him, O Father! Thou didst send  
him forth  
With great and glorious messages of  
love;  
But Thy ambassador is weary now,  
Worn with the weight of his high em-  
bassy.  
Now care for him as Thou hast cared  
for us  
In sending him, and cause him to lie  
down  
In Thy fresh pastures, by Thy streams  
of peace.  
Let Thy left hand be now beneath his  
head,  
And Thine upholding right encircle  
him,  
And, underneath, Thy everlasting arm—  
Be felt in full support. So let him rest,  
Hushed like a little child, without one  
care,  
And so give Thy beloved sleep tonight.

Rest him, dear Master. He hath poured  
for us  
The wine of joy, and we have been re-  
freshed;  
Now fill his chalice, give him sweet  
new draughts  
Of life and love with Thine own hand;  
be Thou  
His ministrant tonight; draw very  
near

In all Thy tenderness and all Thy  
power,  
O, speak to him! Thou knowest how  
to speak  
A word in season to Thy weary ones,  
And he is weary now. Thou lovest  
him—  
Let Thy disciple lean upon Thy breast,  
And, leaning, gain new strength to  
"rise and shine."

Rest him, O loving Spirit! Let Thy  
calm  
Fall on his soul tonight. O holy Dove!  
Spread Thy bright wings above him,  
let him rest  
Beneath its shadow; let him know  
afresh  
The infinite truth and might of Thy  
dear name—  
"Our Comforter." As gentlest touch  
will stay  
The strong vibrations of a jarring  
chord,  
So lay Thy hand upon his heart, and  
still  
Each overstraining throb, each pulsing  
pain,  
Then, in the stillness, breathe upon the  
strings,  
And let the holy music overflow  
With soothing power his listening,  
resting soul.

## THE OLD MINISTER.

A YOUNG MINISTER.

**I**T IS cold tonight. The wind, as it  
whistles around the house, has a  
bite to it. And as I have been sit-  
ting in our warm and comfortable li-  
brary, with the whole house tempered  
like summer by the furnace, I have  
been thinking of how good it is to be  
surrounded with such physical com-  
forts on a cold night like this.

But this evening, somehow, I have  
not been able to get out of my mind  
thoughts of the old ministers of our

Church. I wonder how they are tonight.  
I would like to know that they were  
as well cared for and as comfortable  
as I am. It makes me unhappy to think  
that perhaps some of them are not. I  
am young, strong and vigorous. It  
would be a shame if the Church pro-  
vided me with physical comforts, and,  
at the same time, let the old ministers  
suffer. They need comforts. They need  
them a great deal more than I do, and  
more than most of the young couples

in my Church also need them. And I wonder how the old ministers are to-night.

I am a minister. And my father was a minister and a missionary. He is in heaven now. And from his life I know what ministers sacrifice. Sometimes I think that we in the ministry make a mistake in not letting the Church know of the sacrifices that are made. In order to carry on the missionary work of our Church I know that my father sacrificed anywhere from twenty-five to fifty thousand dollars, and this is a very conservative estimate. This was a pretty good pile of money that he might have had, for he earned it in his self-denying work. I never heard him once express a regret. He gladly made the sacrifice for Christ. But if he were living tonight, and were an old minister laid aside, I believe that the Church would still owe him something. And his sacrifice is typical of the sacrifices that the old ministers have made.

An old-time girl friend once asked my mother how she and my father educated their children on their small income. In reply my mother lifted her skirt, and there in petticoats made out of pieces of other skirts, patched and re-patched, the story was told. It was the old story of self-denial to the last dot, because her husband's salary was not large enough to provide an education in any other way for the children. My mother is in heaven tonight, but there are beautiful sweet-faced old mothers, wives and widows of ministers, still living, who made similar sacrifices. I wonder if they are comfortable on this cold night. I wish that I could know that the Church has made generous provision for them, for I would feel more comfortable in our warm manse.

The Church of the Lord Jesus has been built on sacrifice. And a big part of that sacrifice has been made by the old ministers and their wives. It took more courage to sacrifice as they did than the average mortal has. And the strength of the Church of today is be-

cause of the sacrifice of the past. We are debtors to them. There is no doubt of it.

And the old minister is a power in the Church today. Across the street from our home there lives an old white-haired saint of God. He is an exception to the rule and is well provided for in all physical necessities. He is old but he is vigorous in spiritual power. A few years ago some of us younger men in the Presbytery undertook a great work against overwhelming odds. Time and again it seemed as if the cause would fail. But it has not. And it has been sustained not as the result alone of active and aggressive work, but because of the prayers of this aged servant of God. He had faith enough to remove mountains, and his prayers have put a good many of them out of our way. The Church is a rich Church, and aggressive Church, and a hopeful Church, that has the prayers of the old ministers. God pity us if we were without them.

The old ministers and their wives have served, have sacrificed, and have achieved. The Church owes a vast unpaid debt to them. And I know that on the scanty sum paid to them by the Church that some of them tonight have not the physical comforts that I have, and that the great majority of my congregation have. We are in debt to them and yet some of them suffer. And as I hear the cold biting wind, I feel it is a shame.

We are going to have a happy service in our church. We are going to have a happy service because we have a vigorous Church. And we have a strong Church because some who are touched with silver-gray worked and sacrificed and gave of their lives to the service. Then our happy service is a gift to us. I am going to tell my people about this and ask them to make it a give service. And to suggest to them that among our gifts that the old ministers and their beautiful wives should have a large share. I am going to do this next Sunday—will you?



## CHILDREN OF MINISTERS LEADERS IN LIFE.

MRS. NEWELL DWIGHT HILLIS.

PERHAPS the keenest struggle in the mind of the mistress of the manse is the proper line of division between the duties incumbent upon her as a housekeeper and mother and the opportunities which are continually presenting themselves for outside work in lines which seem not only well worth doing, but of urgent importance. Every mistake made in the training and development of her children she ascribes to the clashing of these duties and her mistaken judgment when the choice has been made for the outside work, but what have been the results upon the children themselves?

There is an old jingle in the mouths of everybody, and to which most people attribute some basis of fact:

"Ministers' sons and deacons' daughters

Always do as they hadn't oughter."

So common has been this saying that finally investigation of the real facts has been made by more than one writer and the results are astonishing. It is the children of ministers more than any other class who in England and America have been the leaders in art, science and literature. More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics.

We have lately seen inaugurated in the highest position in the land a minister's son—Woodrow Wilson—which office had also been held by other ministers' sons—Grover Cleveland and Chester A. Arthur.

A few months ago an article appeared in *The Popular Science Monthly*, containing the following statements: "The English Dictionary of National Biography gives these figures: A comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of

doctors; one and half times as many of the former as of both the latter." Names of some of these were Ben Johnson, Cowper, Goldsmith, Tennyson, Coleridge, Addison, Keats, Kingsley and Matthew Arnold. Daughters of clergymen were represented by Jane Austin, the Bronte sisters, Mrs. Gaskell and Lucas Malet (the daughter of Charles Kingsley.)

In America, our "Who's Who" in a list of something less than 12,000 showed 898 to be the sons of clergymen. If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. These included Justice Brewer, Senator Dolliver, Justice Hughes, Levi P. Morton, and Presidents Faunce of Brown University, James of Illinois, Wright of Clark and Taylor of Vassar. Among famous professors are Louisbourg of Yale, James of Harvard, and Sloane of Columbia. Others were the railroad king, Edward H. Harriman; W. H. Maxwell, superintendent of schools, New York City; Bishop Potter; Henry James, Governor Bates of Massachusetts and Kellogg of Louisiana, David J. Hill of the Department of State, Richard Watson Gilder, Lyman Abbott, William Hayes Ward; among the daughters are Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeannette Gilder and Marshall Saunders.

Our hall of fame has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft and Holmes.

These are the true aristocracy, the only kind which an American cares to claim, and its mothers were the pitied, censured,—but to be envied—mistresses of the manse.—*The Continent*.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION  
AFRICA. [44]

## Ibanche. 1897.

Rev. and Mrs. H. M. Washburn  
Luebo. 1891.

Rev. W. M. Morrison.  
Rev. and \*Mrs. Motte Martin.  
Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. A. L. Edmiston.

(c)  
\*Rev. and Mrs. L. A. DeYam-  
pert (c).

\*Miss Maria Fearing (c.)  
\*Rev. and Mrs. C. L. Crane,  
Mr. T. J. Arnold, Jr.

†Mr. and Mrs. W. B. Scott.  
Miss Elda M. Fair.  
\*Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.  
Rev. T. C. Vinson.  
Rev. S. H. Wilds.

Dr. T. Th. Stixrud.  
Rev. and Mrs. A. C. McKinnon.  
†Mr. T. Daumery.

Rev. and Mrs. J. W. Allen.  
Mutoto. 1912.

\*Rev. and Mrs. Geo. T. McKee.  
Rev. A. A. Rochester (c).  
Rev. Plumer Smith.

Lusambo. 1913.  
Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. R. F. Cleveland.

\*Rev. Robt. D. Bedinger.  
E. BRAZIL MISSION. [14]

Lavras. 1893.  
Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.

\*Mr. and Mrs. A. F. Shaw.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.  
Mr. B. H. Hunnicutt.  
Miss R. Caroline Kilgore.

†Mr. F. F. Baker.  
Piumhy. 1896.  
Mrs. Kate B. Cowan.

Rom Successo.  
Miss Ruth See.  
Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]  
Ytu. 1909.  
Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.  
Rev. and Mrs. Gaston Boyle.  
Campinas. 1869.

Rev. and Mrs. J. R. Smith.  
Itapetininga. 1912.  
Rev. and Mrs. R. D. Daffin.

Desenvado. 1908.  
\*Rev. and Mrs. Alva Hardie.  
N. BRAZIL MISSION. [11]

Garanhuns. 1895.  
Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.  
Pernambuco. 1873.  
Miss Margaret Douglas.

Miss Edmonia R. Martin.  
Rev. and Mrs. C. C. Porter.  
Canhotinho.

Dr. G. W. Butler.  
Mrs. G. W. Butler.  
MID-CHINA MISSION. [68]

Tungshiang. 1904.  
Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. H. Maxcy Smith.

Miss R. Ellmore Lynch.  
Miss Kittie McMullen.  
Hangchow. 1867.

Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Broadman.

Miss Venie J. Lee, M. D.  
Rev. and Mrs. Warren H. Stuart.  
\*Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.

†Mr. S. C. Farrior.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and \*Mrs. J. M. Blain.

Shanghai.  
Rev. S. I. Woodbridge.  
Kashang. 1895.

Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
\*Dr. and Mrs. A. C. Hutcheson.

Miss Elizabeth Corriher.  
Kiangyin. 1895.  
Rev. and Mrs. L. I. Moffett.

Rev. and Mrs. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.

Miss Rida Jourolman.  
Mrs. Anna McG. Sykes.  
Miss Ida M. Albaugh.

\*Miss Carrie L. Moffett.  
Miss Mildred Watkins.  
Dr. F. R. Crawford

Nanking.  
Rev. and Mrs. J. L. Stuart.  
Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.  
Soochow. 1872.  
Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.

Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Helen M. Howard.

Miss Millie S. Beard.  
Miss Irene McCain.  
Changchow. 1912.

Rev. C. H. Smith.  
NORTH KIANGSU MISSION.  
[64]

Chinkiang. 1883.  
Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Miss Pearl Sydenstricker.

Taichow. 1908.  
Rev. and Mrs. C. N. Caldwell.  
Rev. and Mrs. T. L. Harnsberger.

Hsuehoufu. 1897.  
Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.

Dr. A. A. McFadyen.  
Rev. and Mrs. Thos. B. Grafton.  
Rev. and Mrs. Geo. P. Stevens.

Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.  
Hwanlanfu. 1904.

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.  
Miss Lily Woods.  
Yencheng. 1909.

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.

Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert

Tsing-kiang-pu. 1887.  
\*Rev. & Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.  
Miss Nellie Sprunt.  
Miss Agnes Woods.

Haichow. 1908.  
Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.  
CUBA MISSION. [10]

Cardenas. 1899.  
Mrs. J. G. Hall.  
Miss M. E. Craig.

†Rev. H. B. Someillan.  
Caibarien. 1891.  
Miss Mary I. Alexander.

Rev. and Mrs. R. L. Wharton.  
Mr. and Mrs. E. R. Sims.  
Rev. and Mrs. John MacWilliams.

Placetas. 1909.  
†Miss Janie Evans Patterson.  
Camajuani. 1910.

Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D.  
Torres.

Sagua. 1914.  
†Rev. and Mrs. Juan Orts y  
Gonzales.

JAPAN MISSION. [38]  
Kobe. 1890.  
Rev. and Mrs. S. P. Fulton.

\*Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.  
Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.

Miss Annie H. Dowd.  
Nagoya. 1867.  
Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.  
Miss Lelia G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.

Miss Elizabeth O. Buchanan.  
Susaki. 1898.  
Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.  
Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.  
Tokushima. 1889.  
Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.  
Toyohashi. 1902.

Rev. and \*Mrs. C. K. Cummin.  
Rev. L. C. McC. Smythe.  
Okazaki. 1912.

Miss Florence Patton.  
Miss Annle V. Patton.  
KOREAN MISSION. [78]

Chunju. 1896.  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.

Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.

Miss Emily Winn.  
Miss E. E. Kestler



**Chunju—Con.**

Miss Lillian Austin.

Mr. and Mrs. F. M. Eversole.

Dr. and Mrs. M. O. Robertson.

**Kunsan. 1896.**

Rev. and Mrs. Wm. F. Bull.

Miss Julia Dysart.

\*Miss Anna M. Bedinger.

Mr. and Mrs. W. A. Venable.

Dr. and Mrs. J. B. Patterson.

Rev. John McEachern.

Mr. Wm. A. Linton.

Miss Elise J. Shepping.

Miss Sadie Buckland.

Rev. and Mrs. W. B. Harrison.

**Kwangju. 1898.**

Rev. and Mrs. Eugene Bell.

Rev. S. K. Dodson.

Miss Mary L. Dodson.

Mrs. C. C. Owen.

Rev. and Mrs. P. B. Hill.

Miss Ella Graham.

Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.

Rev. and Mrs. J. V. N. Talmage.

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swinehart.

Mr. and Mrs. Wm. P. Parker.

**Mokpo. 1898.**

Rev. and Mrs. H. D. McCallie.

Miss Julia Martin.

Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.

Miss Lillie O. Lathrop.

Dr. and Mrs. R. S. Leadingham.

Rev. and Mrs. L. T. Newland.

**Soonchun. 1913.**

Rev. and Mrs. J. F. Preston.

Rev. and Mrs. R. T. Coit.

Miss Meta L. Biggar.

Miss Lavalette Dupuy.

Miss Anna L. Greer.

Rev. and Mrs. C. H. Pratt.

Dr. and Mrs. H. L. Timmons.

Rev. and Mrs. J. C. Crane.

**MEXICO MISSION. [11]****Linares. 1887.**

Rev. and Mrs. H. L. Ross.

**Matamoros. 1874.**

Miss Alice J. McClelland.

**San Benito, Texas.**

Miss Anne E. Dysart.

**Brownsville, Texas.**

Rev. and Mrs. V. A. Ross.

**Montemorelos. 1884.**

Mr. and Mrs. R. C. Morrow.

**C. Victoria. 1880.**

Miss E. V. Lee.

**Tula. 1912.**

Rev. and Mrs. J. O. Shelby.

**UNASSIGNED LIST. [15]****China.**

Miss Nettie McMullen.

Dr. and Mrs. Robt. B. Price.

**Africa.**

Rev. and Mrs. C. T. Wharton.

Rev. and Mrs. W. F. McElroy.

Mr. and Mrs. C. R. Stegall.

Dr. Robt. R. King.

Mr. B. M. Schlotter.

Miss Katie Russell.

**Japan.**

Rev. and Mrs. J. W. Hassell.

**Korea.**

Rev. T. E. Wilson

**RETIRED LIST. [10]****Brazil.**

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

**China.**

Rev. and Mrs. Geo. Hudson.

**Cuba.**

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

**Japan.**

Miss C. E. Stirling.

Mrs. L. R. Price.

**Korea.**

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 348.

Associate workers, 8.

\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see net page.

**STATIONS, POSTOFFICE ADDRESSES.**

**AFRICA.**—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

**E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil," Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

**W. BRAZIL.**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil," Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA.**—Mid-China Mission.—For Tanghai—"Care Southern Presbyterian Mission, Tanghai, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehchou—"Care Southern Presbyterian Mission, Hsuehchou-fu, Ku, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA.**—For Cardenas—"Cardenas, Cuba." For Calbarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

**JAPAN.**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**KOREA.**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

**MEXICO MISSION.**—For Linares—"Linares, Nuevo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas Mexico." For Tula—"Tula, Tamaulipas, Mexico."

**FORM OF LEGACY.**

To Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Incorporated;

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee), (here name the amount of the bequest) to be used for the Foreign Mission work to said Church, which is popularly known as the Southern Presbyterian Church."

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